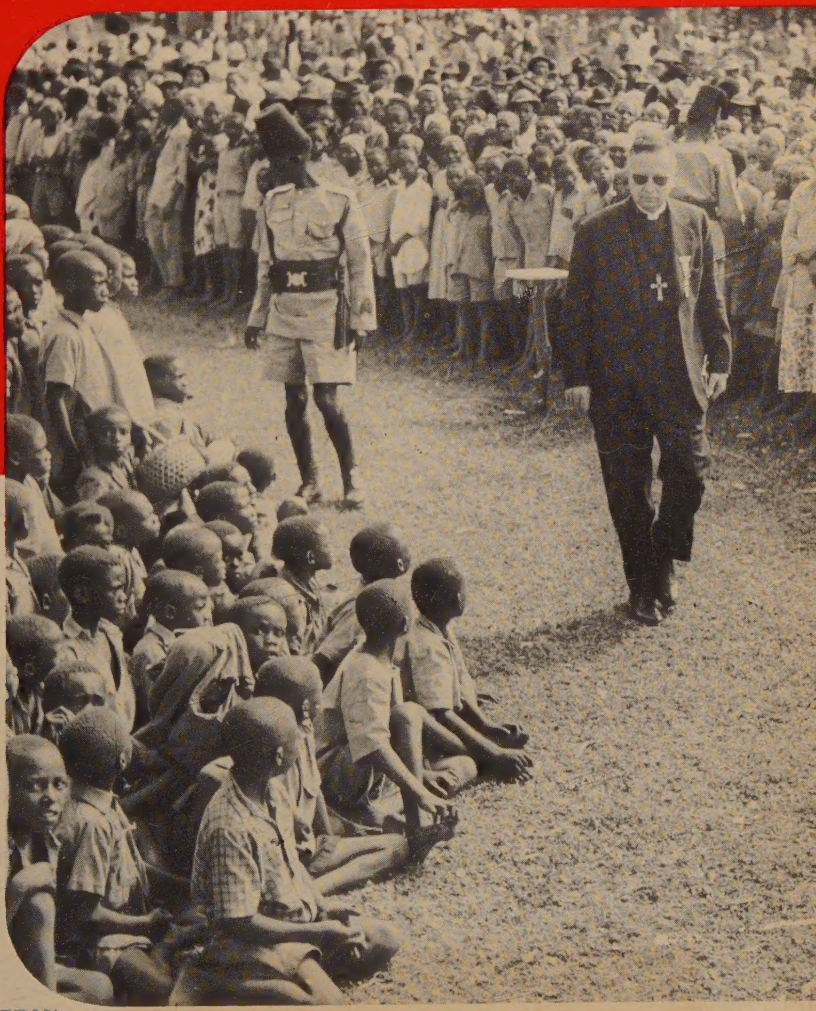
The LUTHERAN



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DR. FRY IN AFRICA

ULCA leader attends first all-Lutheran conference

ol. 38, No. 17

JANUARY 25, 1956

10 CENTS

"NOBODY EVER TOLD ME"

THE TWO YOUNG PEOPLE had a problem. "I think we ought to go off quietly and be married by a justice of the peace," the prospective bridegroom insisted. "I don't want all that fuss and bother of a church wedding—and besides, it's too expensive."

"But I want to dress as a bride. After all, it's my day, isn't it?" pouted his fiancee.

IT WAS THE SORT of argument where a third party ought to keep silence, but they had come to me to discuss the matter and expected a sort of referee's decision.

I listened to their discussion for quite a while, then felt that something had to be said. "You're both off the track," I told them. "Marriage isn't only a personal matter, it's a three-way partnership of man, woman and God. The first consideration shouldn't be the expense whether the bride will look pretty white dress, or what the relatives think. If marriage is a sacred trust, believe, then those entering into it o to do so with God's approval and b ing."

NEITHER WOULD be pleased with suggestion, I felt, but the young nodded approvingly. "That's a angle," he said. "Nobody ever tol about that side of it before."

Any satisfaction I might have felt a aiding them in finding a happy solu to their problem was tempered by t words. They had lived in a Chri community, occasionally went to chu but "nobody ever told them" abou important a relation between religion life!

The LUTHERAN *News Magazine of the United Lutheran Church in Ame*

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COVER PICTURE. Throngs of dark-skinned people lined route as ULCA President Franklin C. Fry arrived for rally at All-Africa Lutheran Conference in Marangu, Tanganyika, late last year.

THE CHURCH IN THE NEW

Communist scheme falters

Offers of gifts, money and special holidays persuaded less than five per cent of the qualified young people in Germany's East Zone to register for Communist youth dedication ceremonies this spring, according to a Berlin report. The ceremonies, held when youths complete primary school at 14, are an atheist counterpart of Christian confirmation. Lutheran and Roman Catholic churches have strongly urged their members not to encourage or take part in the program.

German Reds also warned young people that failure to enroll for the youth dedication might mean bad grades at school and bar them from higher education and job opportunities. Their parents were threatened with loss of their jobs.

Opposition of churches to the Red youth rites was rooted in political motives, Communist party organizations in Leipzig charged. They said churches were bringing discord into families and hampering the work of "democratic forces" trying to solve "the main political questions." Bishop Otto Dibelius of Berlin was singled out for Communist attack. His "obstinacy" can no longer be tolerated, they blustered.

India marks mission milestone

Attention of Lutherans all over the world centered last week on India. Prominent churchmen convened in that country's Madras area for a celebration, a consecration and a conference.

The celebration marked the 250th anniversary of the start of Lutheran mission work in India. A three-day jubilee program at Tranquebar commemorated the work begun in 1706 by two Germans, Bartholomew Ziegenbalg and Henry Pluetschau. They were sent out b Danish king, but the Tamil Evange Lutheran Church which stands as a sult of their efforts is now linked to Lutheran Church of Sweden and Leipzig (Germany) mission board.

Bishop is consecrated

In a colorful outdoor ceremony Jan. 14, Dr. Rajah B. Manikam consecrated as Bishop of Tranqu and head of the Tamil Church. The native-born Indian to hold the posit American-educated Dr. Manikam East Asia secretary of the World C cil of Churches.

After participating in the jubilee gram and the consecration ceremo visiting church leaders went to Ma city for the first All-Asia Lutheran ference. There they conferred with resentatives from the Lutheran chur in India, Japan, Formosa, Malaya, I nesia and other Asian lands in an e to develop and strengthen indige leadership in those churches. It was second such conference conducted by Lutheran World Federation's De ment of World Missions, following pattern of the All-Africa meeting in vember (*see cover picture*).

Among those participating in the grams were Bishop Hanns Lilje, L president; Dr. Franklin Clark Fry, U president and chairman of the Ce Committee of the World Council; Dr. W. A. Visser 't Hooft, general s tary of the World Council.

Christians gain in India

Among India's 362 million peopl more than eight million Christians cording to figures released last yea

INDIA'S PRIME MINISTER NEHRU last month visited Andhra Christian College in Guntur for a dinner party arranged in his honor at the Lutheran institution. Pandit Nehru (left) received garland from Dr. T. S. Paulus (right), the college head. Black-robed figure seen in background is District Collector Bhagwandass of Guntur.

India's National Christian Council. Roman Catholics represent about 46 per cent of the Christians.

Largest non-Roman Catholic groups are the Orthodox Syrian Church of Malabar and the Church of South India. Lutheran groups with more than 100,000 communicants are the Andhra Church, affiliated with the ULCA, and the Gossner Evangelical Lutheran Church.

Christian missions support 266 hospitals, 43 colleges, 37 theological schools, and more than 2,156 other institutions.

Churches get schools for $1

Sharp controversy over disposal of four abandoned public school buildings started late last year in Westerly, Rhode Island. The town council at that time ordered the Elm Street School building deeded to the Roman Catholic bishop of Providence "for school purposes" and the White Rock School turned over to a Veterans of Foreign Wars post, each for the nominal sum of $1. The council took no action on a similar bid from Grace Methodist Church for the Park Avenue School, another unused structure.

In the face of mounting criticism, the council defended its action on the ground that the Roman Catholic bishop was performing a governmental, not private, function in using the Elm Street building for a parochial school. It said the VFW post, which had occupied the second building for several years, was performing a similar function.

Methodist Pastor Howard Love told the council that the site requested by his congregation would be used for religious purposes and Christian education, possibly for a new church building. There was "no significant difference" between this and the use to be made of the property given to "another religious group," he declared.

The town council—which had meanwhile gotten bids as high as $10,000 for the Park Avenue property—accepted the Methodist dollar. It rejected all offers for a fourth building, decided to retain it as a community center.

Church peace threatened in Germany

The long truce between Protestants and Roman Catholics in Germany has been disturbed by Roman Catholic "encroachment upon public and church life." Protestant spokesmen, including Bishop Hanns Lilje, of Hannover, president of the Lutheran World Federation, and Dr. Martin Niemoeller, head of the Church of Hesse, have recently warned that relations between the church groups have become precarious.

Roman Catholic efforts "to profit from the political situation in Germany (where Chancellor Adenauer is a Roman Catholic) and to further its aims by placing Roman Catholics in important political

positions" were a factor in the case, according to *Evangelische Pressedienst,* the Protestant news agency.

Protestants also objected to Roman Catholic mission activity in Hannover, where 77 per cent of the population is Lutheran. In planning a network of monasteries and churches in that area, Roman Catholics said that "Christ has not been present in the region for 400 years"—since the Reformation.

"Only by extreme vigilance and decisive action will Protestants be able to meet the aggressive attitudes of the Roman Catholic Church" Bishop Lilje declared, asking them to "testify with truth against error."

Praises church-state separation

Separation of church and state brought about a marked spiritual revival among the Protestant churches of France, Pastor Marc Boegner told the French Academy of Moral and Political Science last month. Speaking at the 50th anniversary of the 1905 law which ended ties between church and state, the Protestant leader declared that increased vitality had been shown by the Roman Catholic Church also, as evidenced by the worker-priest movement and an "extraordinary return to the Bible."

Active participation of laymen was a major factor in the increased strength of the churches, Dr. Boegner indicated.

Alaska retains religious clause

A proposal to exclude mention of God from the preamble of the proposed constitution for the State of Alaska was sharply defeated by the constitutional convention held at College last week. "Excluding reference to God would be inconsistent with every other action of this convention," declared James P. Doogan, delegate from Fairbanks. Objectors had said that mention of God was unnecessary because the U.S. Cons tion guarantees religious freedom.

The preamble as adopted says, " the people of Alaska, conscious of heritage of political, civil and relig liberty, grateful to God and to those founded the nation and pioneered great land, reaffirm our belief in gov ment by consent of the governed wi the Union of States and do ordain establish this Constitution for the S of Alaska."

Bills to grant statehood to Alaska been before the U.S. Congress at sev recent sessions.

First surplus wheat shipped

First shipment of U.S. governn surplus food under the Departmen Agriculture's new policy which mak available for free distribution by r agencies overseas left a Texas port month en route to Italy. Four ships take on 21,000 long tons of whea Houston and Galveston. Distribu abroad will be made by Catholic R Services, one of the private agencies ing part in the program. Corn, rice dry beans are among other commod available free to church-related agen which must provide only shipping distribution costs.

Private enterprise and generosity farmers in 16 states provided 199 carloads of farm commodities for 1955 All-Lutheran Food Appeal, the Ove R. Nielsen, director of the prog announced in Minneapolis. This to by 23 full carloads the amount don in 1954. Minnesota farmers filled cars, Illinois 24, Ohio 20.

Vatican envoy issue raised

Congressmen had no sooner se into their seats as the new session op than Rep. Victor L. Anfuso, Broo (N. Y.) Democrat, began rattling s

PRAYER BY ITS CHAPLAIN, the Rev. Bernard Braskamp (arrow at top right) opened sessions of House of Representatives in Washington. Speaker Sam Rayburn is at top center. About 25 senators and congressmen attended "special order of recognition and prayer" for Congress at Reformation Lutheran Church on January 8, heard Dr. Lawrence D. Folkemer preach on year's opportunities.

old bones. Failure of the United States to have a diplomatic representative at the Vatican was a roadblock impeding the efforts of the Roman Catholic Church for world peace, he said.

Establishment of diplomatic relations with the Vatican was "imperative" since it would show that the U.S. "has the highest esteem for the Catholic Church" and would enable the Roman Catholic Church "to undertake mediation for disarmament and peace along lines advocated in the Pope's Christmas message," Mr. Anfuso claimed, citing the old argument that the Vatican is a major bulwark against communism and an important center of information and intelligence.

Though no support was stirred by the congressman's plea, it revived a dormant issue. In the 1952 campaign, both President Eisenhower and Candidate Adlai Stevenson had indicated that they would not initiate proposals for a Vatican embassy. Protestant and other groups had successfully halted earlier efforts to send a U.S. envoy to the Pope.

Van Deusen to tour Germany

Guest of the West German Republic next month will be Dr. Robert E. Van Deusen, Washington representative of the National Lutheran Council and staff writer for THE LUTHERAN. On a four-week study tour of West Germany and Berlin, he will survey the relationship of church and state as well as the general social, political and cultural life of the country.

The Washington churchman will be a member of a group invited to acquaint themselves with German life and to meet leading personalities in church and political affairs. The trip will start Jan. 28.

Now in the U.S. on a three-month visit as guest of the State Department is Dr. Frederick von Bodelschwingh, head of Germany's big inner mission institutions at Bethel. In addition to viewing American church and welfare institutions, Dr. von Bodelschwingh will bring messages of appreciation to American groups that helped the Bethel institutions during recent years.

Baha'is ask UN help

"Unique persecution" of the 750,000 Baha'i adherents in Iran was charged in an appeal by the International League for the Rights of Man asking United Nations' help. The Baha'i movement was last year completely suppressed in Iran, the land of its origin nearly 100 years ago, the appeal said. About 600 churches were destroyed, all meetings banned, children denied schooling and Baha'i followers discharged from public service.

Iranian law gives freedom of religion to four faiths — Islam, Zoroastrianism, Christianity and Judaism. The Baha'i sect, an outgrowth of Mohammedanism, accepts Moses, Christ and Mohammed as prophets. It advocates world unity, universal education and equality of men and women. Moslem leaders consider Baha'ism heretical and schismatic.

Roger Baldwin, League chairman, asked UN Secretary Dag Hammarskjold to bring the Baha'i plight in Iran to the attention of the Subcommission on the Prevention of Discrimination and the Protection of Minorities.

Book publishers criticized

Books are becoming the "worst violators of decency," Dr. Clarence W. Hall told New York's Joint Legislative Committee on Obscene Literature this month. The committee's investigation of salacious magazines and movies should extend to books, the *Christian Herald* editor said, because "an author can put into a novel words and scenes that would ban magazines from the mails, close down movie houses, rule radio and TV off the air."

Even clean books are promoted as "sexy" by publishers, Dr. Hall said, asking for "laws with teeth in them" to restrict all obscene publications.

Dirty magazines are deliberately fostering perversion among American you the Rev. John Hoodack, head of a R man Catholic youth center on New Yo lower East Side, told the committee. S "literary garbage" contaminates yo people and hurts the entire country, added.

Censorship opposed

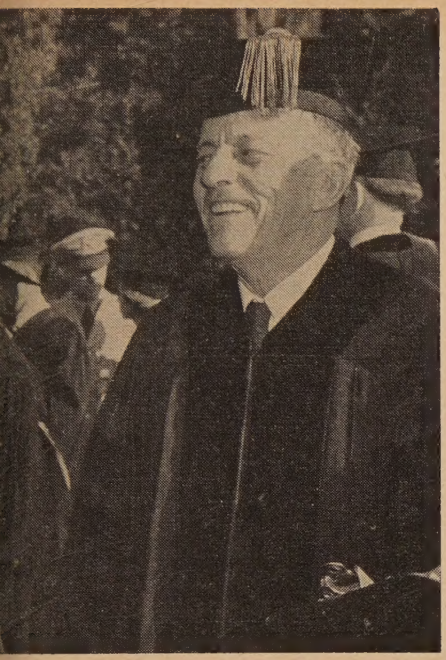
Censorship is not the answer to mo problems, the American Civil Liber Union declared in a statement issued month. Patrick Murphy Malin, execut director, said the self-censorship code plied by the Motion Picture Associat of America is a "restraint in trade ideas." Because it is voluntary, p ducers can by-pass it whenever they w as was recently done with a film show narcotics addiction.

Citing the crusade of the Roman Ca olic Bishops against "immoral movi that get on neighborhood screens what the bishops term the MPAA's enforcement of its code, Mr. M pointed out that no code can satisfy segments of opinion. Responsibility the presentation of acceptable films longs "in the hands of the individ company and producer, and the gen public, who, in the last analysis, will the final judge, and in the courts wh the problem of obscenity can best dealt with."

Death of a statesman

Prominent in ULCA circles since its ganization in 1918 was a wiry, energ clergyman from Richmond, Virginia. attended every convention, served sev terms on the Executive Board, was pr dent for 22 years of the Virginia Syn

Even before the ULCA came into ing, he was a noted figure in Richmo where he served for 49 years as hig successful pastor of First Luthe Church. Known throughout the So



DR. J. J. SCHERER, JR.
As he received William and Mary honor

s a pioneer in social welfare work, he was a member of the State Welfare Board, he National War Labor Board, founded he Richmond School of Social Work and Public Health (now a part of Wiliam and Mary College), served as judge n the Juvenile and Domestic Relations Court, plus a dozen other important enerprises.

Last week the brilliant career came to an end. Dr. John Jacob Scherer, Jr. died on Jan. 14 at the age of 74. (*See also page 47.*)

Merits of church TV argued

Astronomical costs of television productions have prevented church bodies from making much use of the medium. Although networks and local stations donate time to religious groups as a public service, price of staging programs and technical know-how required has been a deterrent. Most successful religious program is the weekly half-hour film *This Is the Life*, presented by the Lutheran Church—Missouri Synod. Seen on 278 TV stations—124 more than carry the popular *I Love Lucy* show—*This Is the Life* costs the Missouri Synod $750,000 each year.

Denominations ought to stay out of network television, Dr. Truman B. Douglass, former head of the broadcasting and film division of the National Council of Churches, declared last week. Support should be given instead to co-operative work. Selfish "self-aggrandizement" and "denominational advertising" has taken over many programs, he charged. "It is assumed that whatever benefits the denomination, automatically advances the Kingdom of God. I am obliged to say that this seems to me too facile and naive an assumption," Dr. Douglass said.

He charged churches with "irresponsibility" in using "the almost miraculous facilities of radio and TV."

Methodists move into TV

The Methodist Church at its April convention will be asked to budget $1 million for a series of television dramas titled T*he Way*. Thirteen pilot programs in the series have already been made, Bishop Donald H. Tippett of San Francisco explained. The series will be filmed and offered to TV stations without cost. The program will be a medium for "carrying the Gospel to the multitudes," according to Bishop Tippett.

Lutheran bodies—including the ULCA—were last week making plans to venture into TV on a more modest scale, by partial sponsorship of an established dramatic program. Themes of the plays would carry an evangelical message, according to early reports.

World News Notes

GERMANY HAD a very peaceful Christmas last month. We had no "white Christmas," though, which cut down the number of traffic accidents. Twenty persons were killed on the highways. Rainy weather kept people indoors most of the holiday season.

However the churches, both Protestant and Roman Catholic, were overcrowded at most of the services. Never before, so long as I can remember, did so many people come to hear the good news of our Lord's birth in Bethlehem. It was reported both in East and West Germany that attendance was high. Even in areas where church-going is usually poor, many people went to the Christmas services. Our pastors were somewhat surprised to see so few of the empty pews to which many of them are accustomed.

MY EXPLANATION of the fact is this: There were three main groups in church this year. The first consists of those who usually come to church at least once a month. Their number is rather small. In my home town, Bremen, the average attendance is about 3 per cent of the population. Where I formerly lived, Loehne, in Westphalia—known as an active parish—attendance averages about 12 per cent.

The second group includes folks who were influenced by the church in their childhood but no longer keep active connection. But they do come to church at Christmas. We saw at the services many of our neighbors whom we hadn't seen in church for many months. It is their custom to attend on Dec. 24 or 25.

The third group is the most interesting. These are the large number we must call "unchurched." One cannot draw an exact line between groups 2 and 3. But this

GERMANY AT NEW YEA

Christmas we found that many so-cal "unreligious" people felt a real hun for the Word of God. This demand definite direction from our Lord cor out of the uncertainty of our situati but also from the awakening interest the church brought about through Evangelical Academies and the Kirch tag movement.

THE GERMAN political situation at end of the year seemed peaceful, too. T return from Russia of German prison of war began again in December. though not all came back in time Christmas, we are hopeful the rest arrive this month.

While the Russian ambassador to W Germany, Mr. Valerian Zorin, arrived Bonn in mid-December, it seemed t Chancellor Konrad Adenauer had a ficult task in finding the right man to come German ambassador to Mosc Four prominent politicians turned dc Dr. Adenauer's invitation, but on D 28 Dr. William Haas of Bremen accep this difficult position.

The most important event this mo has been Dr. Adenauer's 80th birth on Jan. 4. Whether one likes him or we West Germans agree that he is a v remarkable person. At an age when m other men have long ago retired, he in rebuilding his country.

The important question Germans v asking on Dr. Adenauer's birthday v Who will his successor be? The ques is asked frequently, especially when Adenauer was seriously ill at about same time President Eisenhower had heart attack.

But the question has been turned a by this grand old man.

—REINHARD GROSCURT

WASHINGTON

by ROBERT VAN DEUSEN

STATE OF THE UNION

DRAMA WAS MISSING from President Eisenhower's annual state-of-the-union message, since he did not give it in person. Prepared in Key West, it was read by the clerks of both houses of Congress, without the usual TV and radio coverage.

In content, the message contained few surprises. It covered a wide range of subjects, sketching in bare outline proposals for middle-of-the-road legislation. Further messages will spell out details.

The new element was the promise of a balanced budget. Eisenhower announced that the year ending this June would be in the black, and that his budget proposal for next year would include a modest reduction in national debt. This declared aim will have an automatic effect on the attitude of Congress and the administration toward programs involving a heavy outlay of money.

The corollary of the drive toward a balanced budget is the postponement of tax reduction. Instead of trying to cling to both horns of the fiscal dilemma, the President decided that the balanced budget should come first and reduction of taxes second. In an election year, he may have trouble getting Congress to agree.

Proposals

1. *Farm problem.* The President recognized the seriousness of the ratio between farm income and expenses. He promised a "many-sided attack" on the problem, including a plan for a soil bank, but held to flexible price support policy.

2. *School construction.* He proposed a five-year program of federal aid to states for the building of schools, to alleviate the growing pressure of overcrowding.

3. *Immigration.* The President proposed that the basic immigration law be revised and that the Refugee Relief Act be amended to make it more workable. He asked that immigration quotas be based on 1950 population rather than 1920, and that unused quotas be made available to people from other nations.

4. *Civil rights.* He suggested the creation of a bipartisan commission to investigate charges that in some localities Negroes are deprived of the right to vote and subjected to economic pressures.

5. *Public housing.* He recommended that construction of 35,000 public-housing units a year for the next two years be authorized by Congress, and that other federal housing programs be liberalized.

6. *Foreign aid.* President Eisenhower stressed the role which U.S. aid has played in undergirding the economic soundness of the free world. He asked limited authority to make long-term commitments in crucial foreign-aid projects instead of leaving it on a year-to-year basis.

7. *Voice of America.* He asked for larger appropriations for the U.S. Information Agency, which operates the Voice of America and other programs.

8. *Distressed areas.* He proposed that federal technical and loan assistance be given to areas where unemployment is large. He also urged an experimental program of indemnities for flood damage, and an overhauling of other disaster aid programs.

9. *Social security.* He asked for further revision in Social Security coverage and benefits, and for extended coverage under the minimum wage act.

Church members get old, like other people. Can't they count on their congregations to show affection for them in their twilight years?

After June Comes December . . .

I SHALL NEVER FORGET the day I first became keenly aware of the church's responsibility for its older members. It was a bright Sunday afternoon and I had undertaken to call on three people in behalf of my church. The first on the list was Peter Davies. His address led me to a pleasant-looking apartment house, old but well kept. Its outside appearance did not prepare me for the sunless, dusty, cheerless single room in which Mr. Davies lived.

He was a frail, almost transparent man of eighty-four, quiet, obviously well educated. In his old chair, surrounded with his well-loved books and papers, he looked like a philosopher. In the dim room—which contrasted strangely with the sunny outside world—Mr. Davies told me his story, and I caught the undertones of intense loneliness.

HE APOLOGIZED about not having been to church for six years. He had no way to get there, he said. He could not afford a taxi and the church was much too far to walk. He did not need to say that public transportation was out of the question for one in his physical condition.

"If someone came to get you and brought you home, could you come?"

"Oh, yes!" His eyes lit up as he told of his love for the church over many y Then, for a fascinating hour—at the of which only my obligation to make more calls pulled me away—he recou stories of the early history of the ch

When I left, tears came to Mr. D eyes. "You are the first person fron church, except the minister, to con see me in many years," he said grate

THE SECOND ENCOUNTER was diff Again I had the name of a man o list—but this time I rang the doorb a small neat house. A hearty, fri person in his late sixties opened the Yes, he was the person I was lookin

By LOUISE WALKER

a longtime member of the church. "We can sit here until my daughter comes home," he said motioning me to a chair in the living-room.

"You live with your daughter and her family?" I asked.

"Yes, I have a room here and she gives me my meals," was the answer. The way he had of sitting on the edge of his chair, ready to jump up and get out of the way if she should appear, told me that here was a strained situation.

Did he go to church? I inquired. "No, I really haven't been able to get there since I retired two years ago. You see, I can't afford a car now, and of course my daughter and her family need their car to go to their church. I tried going to my own, but three buses and an hour's ride each way just wore me out. I miss the church, too. I have been a member for more than forty years."

When his daughter came, we all visited briefly and then I started for the car. She walked along with me. "If the church could only do something to help Dad," she said. "He doesn't know what to do with himself since he retired. He hasn't any hobbies or special interests. So he just wanders around the house and garden.

"I'm afraid I get out of patience with him because the house is very small. He always seems to be in the way. I think he knows this, because he is a sensitive person. It seems as though there should be something for him to do. After all, he's got many more years ahead of him."

THE THIRD SITUATION was that of Mrs. Kline, who lived in a home for the aged. She was very old and feeble, but her mind was clear. "I can't go out any more, so the world must come to me," she explained.

"And does the world come to you?" I asked.

"Well, not very often," she admitted. "You see, all my old friends, except those here, are either dead or unable to get about. What I miss are younger friends. I wish I knew more young people—I like to know what they are thinking! Always when someone from the church calls on me, it is an older person, never one in her twenties or thirties. I wonder why?"

I asked her to tell me who had called, and how often. Reluctantly she said that one woman came two or three times a year. She was Mrs. Kline's only visitor.

HERE WERE THREE PEOPLE, all members of a church, and the church was doing very little for them. Thinking about it, one ponders: What is the least that can be done? What are the things that every church should do to assume responsibility for its older members?

The first step is to select a special committee of interested people to make some kind of survey. The purpose is to find out who the old people are, where they live, and what they can do.

Then it will be possible to make plans for what the church can do to help them. This involves the second step: visitation.

The people selected to do the visiting need to be those who have friendly feelings toward old people. Men, women, and young people make good visitors to older church members when they genuinely like the aged, and believe that they are important.

THE VISITS WILL be friendly, of course. But if they are to be valuable in serving older people adequately, the caller needs to secure facts about each person visited. Information such as the name, address, and age of the person visited, the circumstances in which he lives (alone, with someone, type of dwelling, apparent financial status—poor, fair, good), health, ability to get around, former occupation,

interests, or hobbies, and special skills or knowledge, need to be set down.

The visitor should not make these entries in the presence of the person he is visiting, but secure his information by adroit questions and directed conversation, along with keen perception. As much detail as possible about each person visited should be written down, so the church will have helpful information in its files.

Now comes the third step, a study of the church's particular situation, based on the facts at hand. The committee may wish to ask, "What are the person-to-person things that can be done for these senior church members?" Is there someone who needs a regular ride to church? Are there any physical and economic needs that can be met quietly, on a friendly basis? Is there one who would appreciate being read to once or twice a week because of failing eyes? Is there one whose life would be much better if someone came to prepare a good meal twice a week? How about an automobile ride, regularly?

Regularity in ministering to older people is important, for when one is eighty one counts heavily on a visit or a ride on a certain day at a specified time. That may be the one big thing in the entire week.

ALL THIS CREATES the necessity of planning for regular visitation—a minimum "must" that can be done by every church. For example, a church might plan for the kind of visitation that is being done as a pilot project of United Lutherans in the Chicago area where the plan is "each one visit one." Under this plan, one devoted person makes one elderly person his special charge and that person knows that he has a friend on whom he can count *consistently*. A service such as this makes life much m liveable for older people.

THE PROPORTION of old people in the American population increases each year. Loneliness deepens also as our society becomes more impersonal. Further suggestions on action by the churches in this situation are given in articles on pages 15 to 18

On a person-to-person basis, your church friends help older people to b new interests. Or perhaps they help bring to light old interests. They l for places in the church program wh an older person can make a contribu and thus come to feel needed and wan

For those who are able to get out, younger friends will arrange for trans tation to the church so that they attend Sunday services and such throu the-week activities as may interest th

REGULAR VISITING of older member a congregation on a close, person-to-son basis is something every church do. This is important for country, to and city church alike. Wherever t are people, there are bound to be t older ones who look to the church fo spiration and help in the lonely tim their lives.

Physicians and psychologists, so workers, and others are aware that age does not need to be a time of use ness and unhappiness if circumstances be made to co-operate with the help science is able to give in keeping pe healthy in their old age.

These experts are the first to say it takes more than science to enh age. It takes love and security and itual and mental health as well as phy well-being to make a person feel tha is worth living to the very end.

DON'T SHUT OUT THE SHUT-IN!

By JEAN LOUISE SMITH

NO TIME FOR SELF-PITY . . . NEW BOOKS JUST ARRIVED

There are practical ways of brightening up life for folks who can't get places. Church people can bring them books, magazines, phonograph records—and love

I HAD BOUGHT a copy of a new book to lend to an acquaintance—an arthritic. We got to talking about the problems of a shut-in.

"I should think that a person living in the country as you do would have difficulty in getting enough books to read and phonograph records to play," I said. 'It must keep your family busy running back and forth from the town library. Where do you borrow these records?" I asked, pointing to some new albums.

"If it weren't for what my church does for me, I think I'd be feeling depressed and cut off," he said. "You see, they have a lending library of new books, magazines, and records. And what is more, they have a committee of people who really work at circulating these."

"YOU MEAN THAT THEY manage to keep a good turn-over of books and magazines—up-to-date ones—and records too? How does it work?" I asked.

"This service has helped me and some others who are 'house-bound' so much that I like to spread the good news about it wherever I can," my friend began. "I guess it started when a church member brought two of his new books for me to read. When I was finished, I suggested that he might like to lend them to another sick friend, who in turn asked if someone else could take them for a week or two. By that time another church friend had brought me several current magazines and three record albums.

"It occurred to me that these two people might get together and help each other in delivering and calling for their books, magazines, and records. By that time they had four or five people to whom they were lending these things and I discovered that they were asking friends to lend books and records for this service."

"So they really got organized? How did they do it?" I pressed.

"I BELIEVE the pastor heard of what they were doing and offered to help. He told me that this idea of service to ill people was one of the most practical that he had encountered. He said that often people want to help, and start out well, but don't keep up a sustained effort, and that's what counts for a person who is ill over a long period.

"Well, the pastor announced from the pulpit and through the bulletin that any who wished to co-operate in a lending service for the sick and shut-in might bring good books, current issues of magazines, and phonograph records to the church. Contributors were to designate how long they were willing to have their things on loan. I believe most people donated them—except for the records."

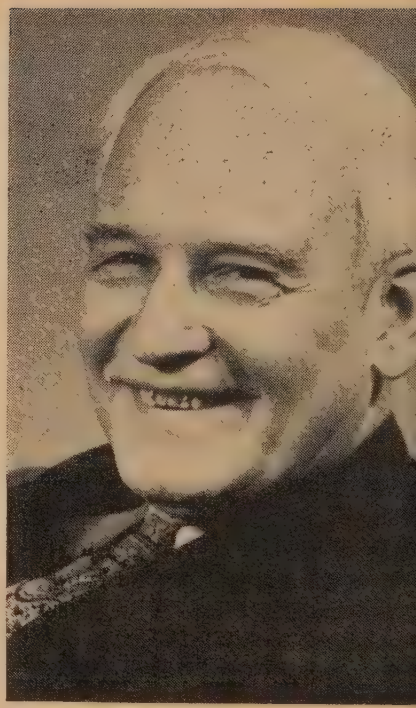
"How did the committee function?" I asked.

"The two who had started this service soon had to have help. They enlisted a librarian to go over the books to be sure that these would really be helpful as well as interesting. A sick person doesn't want to read depressing books, you know. And they set up a regular schedule of people who delivered and called for them. Every two weeks I receive a fresh supply and the old things are taken away unless I haven't finished a book. It is really wonderful, because the system works!"

"There must be other benefits too—like meeting interesting people," I observed.

"That's right. And these people take the pains to inquire what I like to read and what kind of music I enjoy. My hands are not reliable for manipulating records, so often a caller will stay long enough to play an album. One of the men comes one evening a week to play records for me and we enjoy talking about them. I understand that his committee does something for children too—children's books and records to lend."

On the drive home, and several times since, I have thought how this kind of service to shut-ins is wonderful and particularly suited to the work of the church.



OLD AGE ISN'T NECESSARILY GLOOM
It depends on who cares

It is inspiring and upbuilding, ministe to the spiritual as well as to the i lectual needs of people who, for rea beyond their control, cannot leave t homes to seek after these kinds of n ishment.

THE CHRISTIAN is a member of two communities, the church and the society to which he belongs. His citizenship in the church helps him to understand God's purposes for human society. As he is obedient to the Lord of the church, he is able to become a channel for God's will for justice and community in society . . . Since God's will is never fully accomplished, this makes the Christian a permanent source of a deeper kind of revolution in society than any we see in the world today.

—M. M. THOMAS and P. E. CONVERSE in *Revolution and Redemption* (Friendship Press)

Our Old People Come to Church More than Ever

The sermon was about "how many years are there in an hour." That started things.

ABOUT EIGHT YEARS AGO I preached on Sunday night on "How many years are here in an hour?" No, I was not confused. During that hour there sat before me, in a section of the church reserved for them, thirty-seven men and women who had survived a total of 2,876 years of strivings, disappointments, heartaches, joys, failures, successes, and all the experience that go to make up what we call life."

The service was in recognition of the older people, the "golden agers" of our congregation. It was the first in a long series of activities that have since engaged this pastor on behalf of those in his parish who are entering the twilight years.

FOR SOME TIME during my early ministry I had regarded the aged in my congregations as the object of "home ministry." They were the "shut-in," the people whose infirmities confined them and as a consequence limited their associations and usefulness.

The most I could do was to drop in on them occasionally with interesting bits of information about the "outside" world from which they were now excluded by reason of age or infirmity. Perhaps we could discuss the strides that the church was taking and either regretfully or thankfully (depending on the individual!) conclude that things certainly are not what they used to be.

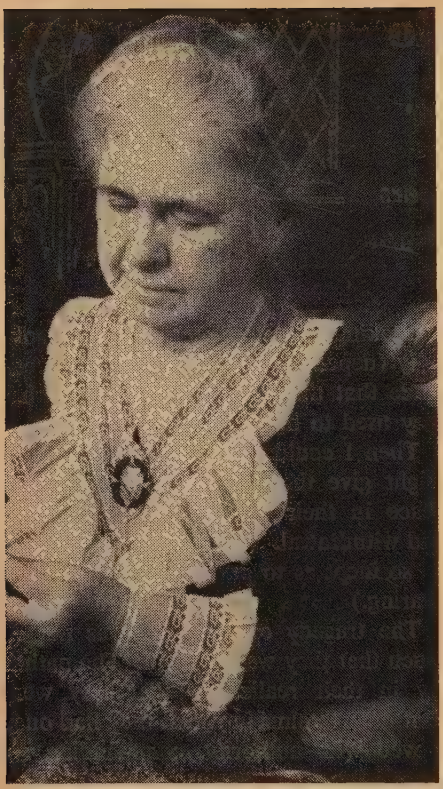
Then I could offer a prayer that God might give them the blessedness of his peace in their final years of inactivity and withdrawal. (Of course, I would not be so inept as to put it this way in their hearing.)

The tragedy of the aged was not so much that they were shut in. The pathos lay in their realization that they were shut out. Realms in which they had once moved with authority, commanding respect because of the soundness of their judgment and their vigor were now out of bounds to them.

PERHAPS, I THOUGHT, my visits only added to their sense of desolation—and of isolation. I was a person coming from another world. I endeavored to bring the sunshine of the world into their lives for a brief moment. But how they longed for sunshine of their own.

The discovery of how they might become part of the life of the church and of the community was almost an accident. Our congregation had launched on a project that we felt could only be consummated by prayer and by dependence upon God's bountiful help. (It is too bad that more of the church's activities do not fall into this classification.) We wanted all our people to pray for success

by GEORGE K. BOWERS
Pastor of Christ Church, Lewisburg, Pa.



ANY OLD CLOTHES TO BE MENDED?
Here's someone who has time to do it

in the venture, and who could spend more time praying for their church than the church's own shut-in?

So enthusiastically did the aged enter into this opportunity to help in the church's life and program, like any other members, that we included them next in a telephone committee to reach members and prospects in behalf of more faithful church attendance.

The next step was enlisting their aid in preparing handwork materials for use in our church school. Then came an organization, the Golden Age Club of Christ Church in Lewisburg. Today there are sixty active members and no inactive members.

SUCH A FELLOWSHIP has its origin i number of considerations. First, there the psychological. The desire for co panionship is just as great in the he of the older person as in the heart youth. Second, there is the practical pect. With improved health and grea length of life in 20th-century Ameri there are more elderly people in midst. The general potential of these p ple constitutes an untapped reservoir productivity for our industrial as well for our cultural world.

Third, why should society be depri of the accumulated culture, skill, talent of any age-group in our midst, p ticularly of that group where such ric have grown to maturity?

The church is always wise to consi the social needs of its older memb But it is just as wise if it considers, the educational ambitions and the an tions to serve that still pulsate thro their hearts.

The programs that the golden ager our church share are not geared to twilight of life by any means. These p grams make a strong appeal to all a For instance, last spring the Luthe Student Association of Bucknell Uni sity presented a program of instrume and vocal music that would rival any p gram of classical compositions that co be produced by students anywh Unanimous approval and unqualified preciation greeted this superb evening

It is a joy to see what pride the o members take in their club. It is t organization, and provides for ther new world when they had almost cluded that all new worlds were cl to them.

Previously they had feared being out more than being shut in. they consider themselves as much a of the church's program as the yo

men's Bible class or the *young* women's missionary society, or the *youth* Fellowship for Christ.

Indeed, theirs is a greater confidence than members of any of these youth organizations can show. For, as the years pass, members of these other groups will face the day when they are no longer "young" and so will have to change the name of their group lest they themselves be shut out because of their age. The golden-agers live in no such fear, however. Their golden age goes on to the end of their days.

WE LOVE OUR TEEN-AGERS TOO

Increasing our concern for elderly members of our congregations doesn't mean that we shall abandon vigorous "youth programs." Our young people need guidance, and the church needs their enthusiasm

I'M FOR TEEN-AGERS. I'm on their side. It seems that the only things ever written about the teen-ager are on the negative side. Such articles as: "What's Wrong with Teen-Agers?"

Why not articles entitled: "What's Wrong with Middle-Agers?" A pastor has more adults with problems than he has teen-agers.

There's nothing wrong with teen-agers. The vast majority of them are healthy, adventuresome, thriving kids. They're individualists. I wish we had more individualists among other age groups.

I have an aversion to the term "juvenile delinquency." It should be "parental delinquency," because, more often than not, parents are responsible when youngsters get into trouble.

ACTUALLY, in our congregation, the teen-agers are more church-minded than many adults. We have teen-agers who work and have small incomes of their own. They tithe that small income. Some months ago we had a capital funds campaign. Teen-age boys went out on the every-member visit. They made a profound witness. The people of the parish are talking about it to this day.

Furthermore, the pre-school section of our Sunday school is staffed by teen-age girls. They love it, and are loved by the little tots. They are competent. And this isn't true in our congregation alone. It's true in congregations over the nation.

Last October we held a series of Sunday evening Vespers especially for teen-agers. We had as many as 75 attend those services every Sunday evening. I could never get 75 adults to do that. They actually requested a Christmas Eve service. Who said the teen-ager needs a car, a dance band, a date and cash to be happy?

Our teen-agers, also, have regular

By RICHARD L. PETERMAN
Pastor of Christ Church, Tinicum, Pa.

"work days" when they come to the church and clean, paint, repair, build. Nothing is too much trouble.

Sure they have fun. They don't have to be standing around on street corners, or in a saloon, or a drug store to have fun. Such ideas are misconceptions about teen-agers.

I HASTEN TO ADD, our children are no different from any others. They like to dance, go to parties, movies, and have "jam session" at times. But it's alway clean and aboveboard. They are Chris tians on Monday as well as on Sunday.

Let's take a lesson from the Com munists. They don't belittle their youth They indoctrinate them. They put ther to work.

We need more teen-agers. They're a asset, not a liability!

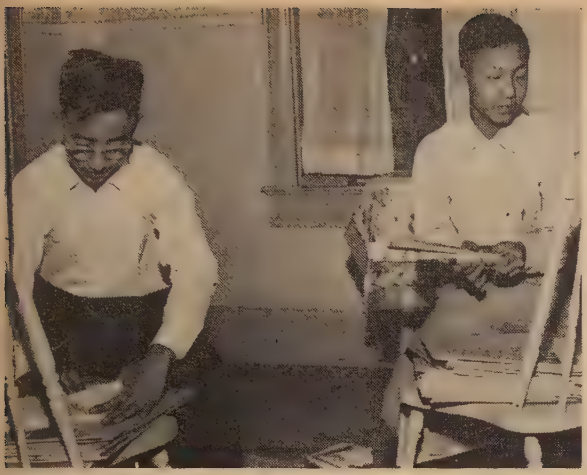
CHINESE PASTOR IN OHIO

Here's a missionary situation in reverse

YOU WOULD BE SURPRISED, if you happened in at St. Luke's Church in Springfield, Ohio, to discover that the pastor is Chinese. Also you would discover that Lutherans of this Ohio community have quickly developed respect and affecti for this Christian from a distant co tinent.

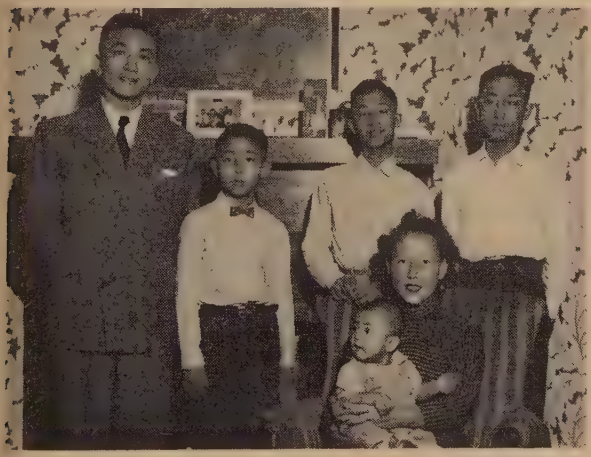
He's the Rev. Daniel Chu, who in a f months has seen the church build up fr 80 worshipers to 100. On a Sunday mo ing last month there were 210 crowd in the pews and occupying folding cha

By K. G. LIND
Wittenberg College professor



Daniel Chu's two older sons, like many young Americans, have newspaper routes. In the kitchen of their home they roll papers for fast delivery.

Christmas cookies, as prepared by Mrs. Martin H. Miller, taste good to the Rev. Daniel Chu who saw a fully decorated American Christmas tree last month. Mrs. Miller's husband is president of the church council. Picture on page 20 shows Pastor Chu making sick call at home of Mr. and Mrs. Harry F. Middleton.



The Rev. Daniel Chu, native of China, recently a missionary in Malaya, shown here with his family in his present American parsonage. The sons are William, Frank, Daniel, Jr. The infant is Elizabeth.

YES, HE'S ORIENTAL, having been born of Chinese in China. His radiant countenance is universal in its appeal. The Oriental's happiness is the happiness of his parishioners. "My sick?" he asked recently. "They have almost all recovered," he reported, "except for one member, a woman of 93 who is in a hospital."

Diagnose his success as you will, much of it has come with his eagerness to adjust himself to Ohio weather, language, and to particular needs of a particular parish. In an age when Americans go to teach and explore and patrol in all continents, Chu goes American with cosmopolitan ease. (Note in the pictures how two of his sons have newspaper routes and take over the kitchen every afternoon neatly to roll their wares for fast delivery. Chu brings up his youngsters in the true American tradition.)

FOLLOWING GRADUATION at Wittenberg in 1950 and at Hamma Divinity School in 1951, Chu, who is a son of Dr. Chu Hao Ran of Sinyang, Honan, first Chinese president of the Lutheran Church in China, in 1953 was ordained a Lutheran minister in Kowloon, China, by the Rev. Charles Reinbrecht. He became a missionary, the first Chinese so to serve in Malaya, in a field which is the newest missionary project of the United Lutheran Church.

Of Malaya and with his characteristic warmth, Chu wrote: "Never have I seen such strange and beautiful flowers" and then, again, "Never have I tasted such strange and delicious fruits."

But in a cold winter, what's he doing in the pulpit at St. Luke's in Springfield? He is getting to know better the western mind, customs, and behavior. He is serving his effective apprenticeship in a typical community. He is in Ohio to qualify for American citizenship, and will go on to Malaya later to resume his missionary work.

HIS WIFE is Shirley, also Chinese, whom he met and courted in Shanghai while serving there from 1939 to 1944 as an inspector of government airports. Their children, with names which will sound quaint in the Orient, are Frank, William, Daniel, and Elizabeth.

What comes after his days in St. Luke's? The congregation knows that he will not stay there. With his knowledge of Christianity in the East and in the West, he must go on to some important post in a training and preaching ministry in the Orient.

The place will be Malaya where as a true witness to the Christ he will show the folly of spirit-worship and the meaning of life, in the teeming cities and villages of that south Asian peninsula.

ONE THING we can understand about God is this: *God waits!* He waits from century to century until he finds men and women whose hearts are so open to him and to their fellow men that his love can flow through them as it flowed through Jesus Christ. There is always a limitless reservoir of his love. But the world remains thirsty for love because too few of us are pipelines from heaven to the thirsty world.

—FRANK C. LAUBACH in *Channels of Spiritual Power* (Revell)

Laymen Can Be Christians

These days an increasing number of men take their faith seriously —not just as something to hear talked about in church on Sundays

NEXT TUESDAY at noon a dozen or more men will join with the crowd who eat their lunch at the Pittsburgh YMCA's downtown cafeteria. One by one, or in groups of two or three, they will take their places in the line that files past the L-shaped food counter.

You won't be able to tell who they are. They'll give no hint that they are anything other than dentists, lawyers, salesmen, businessmen. But when you see them take their food-laden trays beyond the public eating area and into a small room off to one side, you will somehow sense that these men are a special group.

About thirty minutes later, when the room appears to be well-filled, you will notice one of the men get up from the table and close the folding doors which separate the tiny room from the rest of the cafeteria.

"THE UPPER ROOM" FOR THESE MEN IS A DOWNTOWN CAFETERIA
Dr. Samuel M. Shoemaker of Calvary Episcopal Church, Pittsburgh, started program

Behind those closed panels will be assembled a group of men who differ from many other business and professional men in only one aspect—Christ is their partner.

For more than two years this group has been meeting every Tuesday to eat together, pray together, and to talk about

By DONALD M. BRAVIN
Student at Philadelphia Seminary

Christ and his relationship to their lives and the lives of their fellowmen. During this period new faces have appeared at the meetings. Some of the earlier members have moved to other cities. But their purpose has remained the same and their guest of honor has always been the same Jesus.

BECAUSE TUESDAY is not convenient for all who wish to participate, and because discussion is easier in small groups, similar assemblies meet on Wednesdays and Thursdays.

No one knows in advance what the subject for the week is to be. At each meeting a different member serves as moderator. He chooses the subject and puts it up for discussion.

One week it may be "Christians in politics." Another week it will perhaps be "Where does Christ fit into our sex problems?" Someone else may raise the question of "Christ in our business dealings," or "Christ in the home."

These men are laymen who have found that living with Christ is much easier when other Christians lend support. They have discovered that the Sunday morning church hour does not provide enough Christian fellowship for a week of Christian living. The solution was to meet with other Christians during the week, thereby strengthening each other.

OCCASIONALLY a clergyman may wander into one of the meetings, but the group is usually composed solely of laymen from various Protestant churches.

Who is better qualified to discuss the necessity of making Christ a business partner than a Christian businessman? Who is better able than a Christian workman to explain to a factory worker the benefits of inviting Christ to the labor-management discussion table?

Not infrequently a pastor is forced to agree when one whom he is counseling pleads, "But, Pastor, it's easy for you to talk. You've never had my job."

Both laymen and clergymen have come to realize that frequently a pew-sitter can do more than a pulpit-pounder in strengthening Christian life.

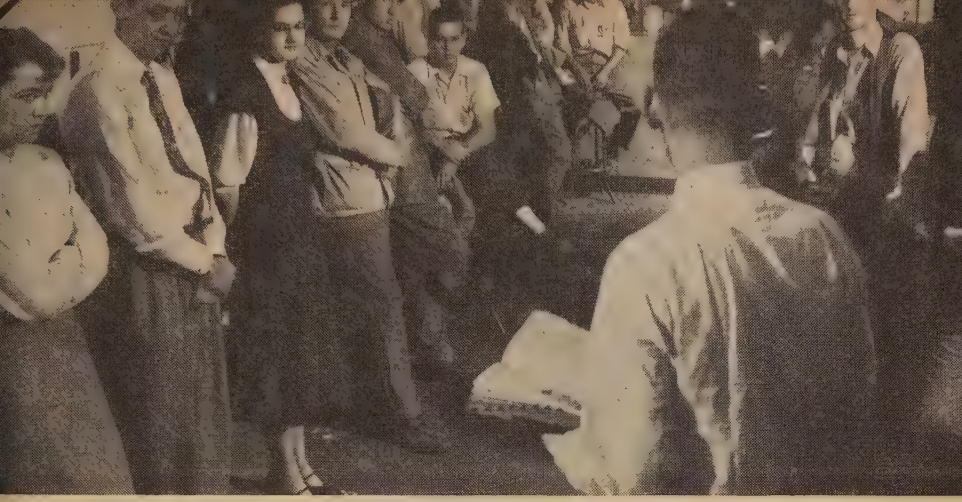
The men who formed Alcoholics Anonymous learned that an alcoholic will listen to a former alcoholic, even though he may spurn help from all others.

So it is with men who wish to rid themselves of the killing disease of sin and worldliness. They may steer clear of the church building and of the black-frocked man who holds forth within that spire-topped edifice. But put these men beside laymen who have suffered as they have and have found the cure, and they eagerly open their ears and their hearts.

LAYMEN HAVE a definite part in evangelism. There are things they can do and people they can talk to in situations where the pastor is almost helpless. Any Christian layman can do his share. He needs no particular talent or ability. God will find a use for whatever he possesses. All he has to do is serve as the wire which carries God's message.

In a certain mill there's an average looking worker who's way above average. His pastor has said of this steelworker, "He's definitely not the aggressive type. He certainly doesn't have the salesman's personality. He is not well educated. But he has Christ."

This humble laborer, through an each one-tell-one type of program, has brought his Lord into the plant where he works. More than once he has aided in securing better working conditions and better labor-management relations by presenting to the officials the Christian way. By meeting with one man and then with two



CHRISTIANS MEET EACH WEEK IN DAVID GRIFFITH FACTORY IN PITTSBURGH

and three and more, he has started a group within the mill similar to that of the businessmen who meet at the YMCA.

Once a week this assembly of dedicated workers gathers during their lunch hour in a tool shed on the factory grounds. There they pray together and talk together, strengthening each other in the way of their Master. No pastor is present to lead a service, just workmen who let Christ lead their discussion.

Groups such as these are springing up in stores, factories, schools, and business places throughout America. More are needed. Lay witnesses have work to do. By letting God lead, they'll get it done.

If just one Christian agrees to pray and discuss life with one other Christian, the two have formed a meeting to which a third member can be invited. In just such a manner Christian communities are built.

A Carpenter Blessing the Bread

FOR THE FACT is that we often miss God by our false pretensions. He is much humbler than we think, much humbler than we are. We conceive of Him in magnificence and miss Him in His plainness; we talk of thunderous omnipotence and miss the quiet unfolding of a flower, the thrust of a grass blade, the silent turn of the earth from night to day; we imagine the heavens spangled in splendor for His epiphanies, and we are unable to pay attention to a carpenter blessing the bread He eats with sinners; we conjure up the most fantastic parades of color and noise for His triumphal victory and turn away from the sordid misery of a man crucified between thieves.

—*Samuel H. Miller* in THE GREAT REALITIES (Harper)

NOTHING BUT YOU AND GOD

A Story by Pauline Palmer Meek

IT WOULD HAVE BEEN BETTER if the mailbox had been empty. There was not a thing from the children. Louise slammed shut its door, hands still trembling with the afternoon's long effort to conceal bitter hurt.

The bulky brown envelope—only thing in the mail—she tossed irritably on the car seat. Mattie Baker's neatly inscribed return address told her it was another appeal to teach the junior class.

She had already told Mattie she couldn't do it. Once had been enough to battle with that bunch of unbroken colts. Louise was through struggling. People!

NOT UNTIL she had trouble closing the garage door did Louise really notice the weather. It was beginning to snow, not lazy moist flakes, but hard dry pellets that danced in the arms of an icy wind. The temperature must have dropped rapidly in the past hour. The sky seemed to be closing in. A weather sense, developed in a lifetime of farm living, rose uneasily. She trotted across the barn lot.

Not that there was anything to worry about. Her grandfather's tales of Kansas blizzards in the "early day" hardly applied now. Powerful machines keep roads open, and telephones have ended isolation.

All the same, Louise wished that Larry were home. The truck was gone. He had not returned with his load of feed. Larry. Strange how twenty-five years of marriage knit two lives together. Not until the children were gone had she known how deeply she depended on Larry. Not until life struck her a blow like this afternoon's.

FOUR O'CLOCK. Louise shook down the kitchen fire, changed into a house dress, added coal to the basement furnace. Home had seldom seemed such a blessed haven. From now on she would stay in it.

Larry would be surprised to learn she was going to resign from the club. He might try to kid her out of it. Club affairs used to seem amusing to her, too

like one of those cartoons. But this was nothing to laugh about.

She had known last summer that the president had not appreciated her innovations at the flower show, but she had never dreamed that the sweet-tongued, sharp-clawed lady would take revenge. As vice president Louise, according to tradition of years, should have been in charge of arrangements for the winter festival. Already she had been talking to the art teacher about decorations. Today at the luncheon she had learned that a new committee had been appointed. Louise had been assigned the drudge's job of making coffee!

It was an insult. She would write a letter of resignation tomorrow.

AN AWARENESS of how dark the kitchen had become brought her sharply from her mutterings. With Larry not yet home, she must take care of the chickens. She threw on wraps, snatched the egg basket, opened the door.

An unexpected blast pushed it from her hand. She found snow driven across the porch through the crack around the storm door. Even then she was not prepared for the wild wind.

By the time she reached the hen house she was gasping. How long had it been snowing? Forty-five minutes? Drifts were piling in long mounds between buildings. Quickly she gathered eggs.

Back at the house she changed into heavy jacket, scarf, boots. Larry might have trouble getting home. The road would be drifting along the creek.

The steers were bawling, milling around the shed. By the time she waded knee-high drifts she had to stop inside the blessed shelter of the barn to breathe this calmer air. Clumsily she climbed the ladder into the loft, threw down endless forkfuls of hay.

BY NOW the lowering sky had shut out daylight, and only a faint white glow reflected from the snow. Louise braced herself and pitted her strength against the wind's fury. She would have to go to the house for the milk pail. Why hadn't she brought it with her?

Her former tracks were already obliterated. Twenty feet from the barn she could see nothing. The sky was shutting her in, smothering her. Panic hit. All her grandfather's stories of men dying in blizzards rose before her.

But how could she be lost in her own barn lot? Why hadn't she turned on the yard light? Where was the house? There —a faint gray shape? She stumbled sobbing into the warm kitchen.

She warmed life into her fingers, then woodenly turned again into the nightmare world. The milk shed seemed miles away, but at length she tottered inside. Old Bess blinked at her questioningly in the quick flare of electricity. How long since Louise had appeared with a milk pail? Back in the thirties, when the cream check meant sugar and flour, they had milked a dozen cows.

HARDLY A QUART was steaming in the pail between her knees when the light went out. An old lantern would be hanging on the wall. Perhaps it had oil in it. But Louise had no matches. In stark darkness she stripped out the final driblets, fingers and forearms aching with unaccustomed effort. She groped along the wall with her foot to find the cat's pan. What use? The milk would be solid before the wise old cat ventured out of whatever warm spot she had located.

Louise shouldered open the door to dark oblivion and the wailing wind. She could never carry the milk through the storm. To leave it here would freeze the bottom from the pail. For the first time

in her life she poured out whole sweet milk, while the snatching wind scattered it in a spray.

She had no panic now, only a hopeless wish that she had left a candle in the window. She leaned against the barn, arms outspread to get the feel of a right angle. If she followed a straight line she must reach the yard fence. Ten steps out and she fell into snow waist-deep.

She floundered on hands and knees until the drift was crossed and wind-swept earth was under her feet. At last, the fence. She followed it gratefully to the right until it ended. No gate? Instead, a corner. Then she should have gone left. She fought her way back, clinging to the fence as to a life line. Had Larry found a fence?

THE TELEPHONE was useless, of course, though she cranked it desperately.

A candle. The old kerosene lamp. Warmth returned gradually, with a stinging prickle. Hot soup, and now she trembled less.

What would the morning bring? She could never get silage for the steers. The trench would be buried under six feet of snow. She might be able to harness a team, but she could never haul feed with the tractor. Larry, Larry!

The letter formulated itself during the morning's weary, slow-motion chores. Shoveling, chopping ice, milking, pitching hay, in dazzling sun, frigid calm, mountainous drifts. When she sat down to write the letter it was midafternoon.

The pen was still in her hand when a faint halloo sent her rushing to the door. Through the vast white field behind the barn came a team drawing a wagon. Two men stood in it. Larry jumped out at the gate and the teamster turned back along his curving track across high ground.

LARRY'S STORY was quickly told. His truck was still drifted in the creek road. Johnson's tractor was stalled near it. By the time Larry had walked for help, not even the tractor could buck through. He had spent the night at Johnson's, comfortable except for worry about Louise and the stock. This morning he had slogged through to the Lindquists, who had fed him and brought him the rest of the way.

Not until supper was there time for conversation.

"What about this club deal?" Larry asked. "Mrs. Lindquist thought you might have had your feelings hurt."

Louise shrugged. "I did, at the time. People can be pretty irritating. But I decided along about midnight that I wouldn't want to live like a hermit. You've got to have neighbors. You forgive and forget."

After supper Louise re-read the letter she had started to Mattie.

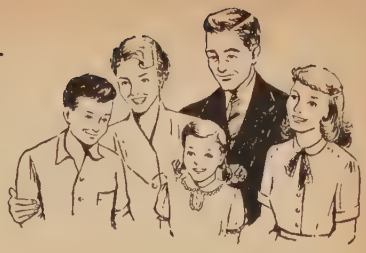
"DEAR OLD FRIEND," it said. "Yes, I'll take on your juniors if you haven't found anyone else. I think I'll enjoy teaching them—most of the time, that is.

"Life's funny, isn't it? When things really shut down, there's nothing in the world but you and God. Whatever strength or peace or joy there is has to be right there between you. Nobody else can really add much to it or take away from it. All the same, whatever strength or peace or joy there is has to express itself in living with other people."

Louise signed her name and started to fold it. Then she added a line.

"P.S. Can I borrow your big coffee pot for the club's winter festival?"

The mailman would probably pick it up tomorrow. People weren't really snowbound any more, as they were in the old days.



VIEWPOINTS

THE CONGREGATIONAL MEETING was attended just about as usual. The stand-bys were there. A few new couples—who are interested enough in the running of the church to come—put in an appearance.

Henry Fadden even spoke when the matter of the refugees' assurances came up. Several people were disturbed because the Carlsons do prefer to attend services with their friends and hear the gospel in their own language. "What does our congregation get out of it?" demanded Harold Taylor.

THEN Mr. Schmidt stood up. He was smiling, but there was something in the way he stood that let you know he wasn't fooling. "The Carlsons are here on my personal assurance, you know. The congregation is not responsible for them in any way. It might seem a little bit like tooting my own horn to suggest that the congregation as a whole was afraid to stick its neck out until you saw how well the Carlsons were working out for me. Then my friend, Charlie Mawson, here, got you to go along with him and sign up another family. Now you have this third family before you.

"Maybe it is pretty blasphemous to imagine you can think God's thoughts. But I can't help wondering what he does think when he sees a favored group of people like us debating whether to offer a home to the homeless. These people are all carefully screened. Their need is evident. And what do we do at a meeting like this? We sit around debating what we are going to get out of it!"

Harold wasn't to be silenced quite that easily, however. "But don't you think they ought to enter into the life of the congregation where they are?"

That's when Henry Taylor jumped to his feet. "Maybe they should. And my wife tells me about the Carlson children being here in the weekday school and sometimes in the Sunday school. But put yourself in their place. If we had to pick up and fly for our lives tonight and finally got settled in western Europe, wouldn't we want to join with other Americans for services in English?"

THERE WAS a spontaneous burst of applause. Pastor Ittel smiled in sympathy before rapping for order. "The matter of congregations of this sort isn't quite so simple as it sounds. The Lutheran church in America is still trying to bridge gaps that were originally produced by national groups sticking together. Many of us want to feel sure that as the people begin to feel at home in their new country they and their children will not create still another division among us.

"However, the matter before us is one of sponsorship. We don't want to take a paternalistic attitude and tell people who come here what they shall and shall not do in the matter of worship. What should concern us is, can we as a group be responsible for providing housing and jobs? Let's bring the discussion back to that issue. Mrs. Schmidt?"

"It seems to me, Pastor Ittel, from what has already been said this evening, that we can if we want to. And I'd just like to say that bringing the Carlsons here has given me more real happiness than anything else my husband and I have done in a long life together."

Well, the upshot of it was, we decided to sponsor one more family, and suggest that the brotherhood look out for housing, since a construction firm had already agreed to provide a job, and the Church Women would look after furnishing and decorating the place. I knew they'd probably do more than that, but we didn't want to take up time talking about it at the meeting. There was too much other business to come up.

"Got any of that cake left?" Dan whispered in my ear, as the motion for adjournment came at last. When I nodded, he said, "Then let's ask Pastor Sym to come in for a little while. He looks beat. Maybe it will help him to unwind."

"Nothing could suit me better. Go ask him before someone gets ahead of you." I pulled out the list of people to see about the Friendship luncheon and checked once more to be sure I hadn't missed anyone who was at the meeting. Claire's come down with a bad cold, so most of it falls on me.

It didn't take long for Pastor Sym to get away. His work for the meeting had been done weeks and days before—getting reports organized and mimeographed, people primed to make key speeches about this and that. Now it was the senior pastor and the secretary of the council who had to carry the ball. We slipped down the aisle quickly, and although I knew it had all been worthwhile, I was glad the meeting was over.

As we reached the church door, I realized that Jerry Dartly, the new Luther League president, was with us. "Don' mind dropping Jerry off at his house, d you?" Pastor Sym asked.

"Not a bit," Dan agreed. "I'm jus pleased you stuck it out, Jerry. Our dis cussions get a bit involved and long winded at times."

"I was interested. Pastor Sym, here told me I could leave after I gave m report, but I was interested in all of it." He held the heavy door for his elders then went on as we walked to the parkin lot, "I was surprised at how much of th talk seemed to revolve around money. sort of thought—oh, I don't know. I better keep quiet, I guess. It's all sor of new to me."

"There is a lot of talk about money," Dan nodded as he helped me into th car and closed the door. I knew he'd hav more to say, because the subject of mone in the church is one about which he ha some very strong convictions.

Coming around and getting behin the wheel, he spoke over his shoulder t our two passengers in the back sea "Some of it is necessary. It takes mone to get a lot of things done that must b done. But don't you feel, Pastor Sym that we sometimes make it too much ou master? Not just in this matter of th refugees, for instance. But in almost lim iting the church's program. Take tha discussion about having a student fro the seminary help weekends for the pra tical experience. Some of the men o the council didn't even want it brough up because they weren't sure the congr gation would get it's money's worth o of a student. Well, good night!"

"And I'll say good night, if you'll dro me here" punned Jerry and ducked Pastor Sym took a swipe at him. "Thank Mr. Melton."

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Letters

QUESTION: My daughter, 20, was at school last year. Now she is at home and has a job. Her roommate and she have kept up correspondence. This girl seems to be pretty lively. Last week I read some of the letters Jean has received from her, and I was amazed at what I found. She told of attending a party over the week-end and doing some drinking. Also she used several vulgar expressions, as if they were a part of her daily conversation.

I have not talked to Jean about this—I rather hesitate. I don't know what to do.

REPLY: Jean is now twenty years old. Her correspondence is her own affair, and privacy in correspondence is to be respected. If, up to this time, you have failed to help her establish Christian ideals, little good will be accomplished by taking her to task now.

Undesirable as some language in the letters may be, it is better to overlook it than to create a row. You would have to reveal the means whereby you got your information and that would put you in a very unfavorable light. You had better hope that your past guidance of your daughter has enabled her to develop character strong enough to withstand any trivial vulgarities. Refrain from further meddling with Jean's correspondence.

Don't overlook the fact that young people sometimes exaggerate facts and events or go to extremes in language in order to impress a friend, just as they try to shock older people.

Too outspoken?

QUESTION: Aren't some of the present-day books on marriage and family life too outspoken on sex matters?

REPLY: There are at least two types of books. 1) Some exploit sex, with no purpose other than financial gain. This is vicious. Such books generally give a false impression of life and do serious damage. 2) Other publications make an effort to enlighten people on human nature and to provide guidance for individuals and families. Helpful writing must be rather outspoken in order to accomplish its purpose. In the past there was a strong tendency to suppress what was known, on the false theory that it was to the public interest to do so. Today we believe that humans are entitled to all the information on human nature that they can use.

Some of the best books and periodicals are outspoken. More people ought to read the better type of books and magazines. On the other hand, we ought to do all we can to force salacious literature out of circulation.

Uncertain

QUESTION: If you don't like a girl, but she keeps pestering you and hanging around, should a fellow tell her to "buzz," or give her a break and go with her?

REPLY: You are young and inexperienced, so take it easy. Your feeling about girls will change from day to day. You may "give her a break," but don't get entangled, use your head, and don't take yourself too seriously. Try to enjoy the company of a number of girls, and take your time in choosing.

BOOKS

Lutherans in American History

A Basic History of Lutheranism in America. By Abdel Ross Wentz. Muhlenberg Press. 430 pages. $5.

The devotion of any Lutheran to his church will be quickened by the reading of this book with its appreciation of the past centuries of Lutheranism in America and its optimism regarding the future. The author writes as one who knows his church not only from scholarly research but also from active participation in many of the events described.

The development of the church is narrated against the general trends in American history. This social-history approach may lead to interpretations which some readers may question in particular instances. It also prevents that concentration on theological questions which makes church history dull reading for the layman who wants to know his church as a living organism.

To write the history of a divided Lutheranism often involved in violent controversies can never be done by any historian with complete satisfaction to all. Yet it is well done here. There is an appreciation of doctrinal positions and practical policies of all synodical affiliations. Points of view are presented by quotations from the proponents of the various positions assumed by both sides in the contests. Practices are noted without comparative judgments of approval or disapproval. Throughout all there is commendation of every synod's constructive contribution in piety, polity, and theology to a common Lutheranism in America. Unity on the basis of loyalty and fidelity to historical Lutheranism are the constant theme.

Lutherans, the author asserts, are the most conservative but in some respects the most aggressive of all American Protestants.

Some maps and pictures of men and places would add to the attractiveness of the volume. The index could be improved. These are minor criticisms that could easily be corrected in a second edition. The interpretation of current events is subject to the limitations which inevitably attend the writing of contemporary history.

Wittenberg College B. H. PERSHING

Two Types of Missions

The Bridges of God. A study in the strategy of missions. By Donald Anderson McGavran. Friendship Press. 158 pages. $1.50 (paper).

This is a study of methods. These methods the author calls bridges across which missions are to reach men. One is called the mission station method. It locates mission aries in centers, builds institutions there, and in some cases (although not all, as the author seems to think), gathers converts there and builds them up into a Christian community. We used to call this "compound Christianity."

The second method is to follow the converts, train them in their villages, reach relatives and neighbors through them, and then, by these, move out into regions beyond.

This second method, the author claims was that of early apostolic missions and the way Europe was Christianized (evidently overlooking the fact that early missionaries in Europe established monasteries as centers of their work).

The book criticizes present-day mission for being bound so largely to the first method to the neglect of the latter. The cover states that the author spares no punches in attacking the former method. But in the conclusion, the author makes a needed defense of both methods, thus: "The mission station churches have been no mistake. Perhaps as the People's Movements give them a growth that they alone cannot achieve, they will give the People's Movements a wider outlook. We believe that both types of churches . . . will grow into one living universal Church."

To this one should yet add that in some places (e.g. Moslem lands) only the Station Method is practicable, while in large parts of Africa the People's Movement ought to be followed.

JOHN ABERLY

Gettysburg, Pa.

For Protestant-Catholic Peace

The Catholic Approach to Protestantism. By George H. Tavard. Harper. 160 pages. $2.50.

The theme of this little book is Christian unity, not how to make converts from Protestantism. The volume gives a Roman Catholic estimate of the ecumenical movement. It points out the things Catholics may do to promote unity among Christians.

The author is a parish priest in New York City. Having lived in France he knows the story of co-operation between Protestants and Catholics in Europe. He is one of those in the Catholic Church who believe in overcoming prejudice and misunderstanding between Christians.

In this book he gives a summary of official Roman Catholic pronouncements on ecumenical matters. There is also a brief review of efforts in history to solve Catholic-Protestant differences. And he describes the writings of Roman Catholics who have an ecumenic outlook.

There is a discussion not only of anti-Catholic prejudices but also anti-Protestant. "This anti-Protestantism is as rabid as it is ignorant." The author pleads for mutual understanding to replace suspicion, hatred.

A Roman Catholic author must tread warily lest he seem to go soft towards Protestantism. Father Tavard is at special pains to make it clear that the opinions of Protestants quoted in the book must not be attributed to him.

Moreover, his is the Catholic view that Christian reunion means a return to Roman obedience. Catholic ecumenism will "orient Protestantism in the direction of Catholic truth."

This is a book Lutherans should know. It has scholarship and kindly spirit.

W. D. ALLBECK

Hamma Divinity School

Christian Common Sense

Guide to the Good Life. By William A. Spurrier. Scribner. 248 pages. $3.50.

William A. Spurrier, college pastor and associate professor at Wesleyan, has tried, as he puts it, "to say something to the Christian layman on the relation of the Christian Faith to daily living." He begins by showing that one's way of living necessarily grows out of one's way of believing in respect to the great religious questions: Who is God? and What is the meaning of life? Thus Christian ethics is nothing other than the application of Christian *faith* to the problems of weekday living. His special motivation in writing is evidently the conviction that most of us are having a hard and too unsuccessful time making the application.

The Christian faith indicates that the good life is "a living relationship with the living God we know in Christ and a living relationship with our fellow men in love and justice." Christian belief indicates further that man cannot attain the good life by his own reason or strength, but "can attain it with the help of God, the church and other men." This attainment is never complete, but progressive.

After developing a brief basic statement of the Christian faith, Spurrier explores what is involved in applying it to personal and social life in chapters on one's own person, getting along with people, courtship and marriage, vocations, the state and politics, economics, international relations, race.

The discussion avoids the pitfalls of legalism and moralism. An enriching factor is the understanding treatment both of the hindrances to Christian behavior in unredeemed individual and collective human nature and of the helps in the Christian's situation. The discussion was weakened for this reader by the absence of rigorous analysis of the key concepts, faith, love, and justice, such as would have provided guiding principles. Too often, as in the discussion of gambling, it is mere Christian common sense that speaks in the name of biblical Christian faith and love.

PAUL J. KIRSCH

Wagner College

Groundbreaking in the snow at Blue Ridge Trinity Church, Raytown, Missouri

Mission Congregation Breaks Ground for Church

By PAUL C. WIEGMAN

OMAHA—Ground was broken Dec. 11 for the building of Blue Ridge Trinity Church at Raytown, a suburb of Kansas City, Mo. The new structure will be at the corner of Blue Ridge Blvd. and Ralston.

The building, estimated to cost $61,000, is expected to be completed about May 1. The congregation was organized by Pastor Edwin J. Hirsch in 1953. Pastor Arthur W. Miller was installed in 1954.

The service was attended by about 100 people on a wintry day. Snow had to be cleared off the area. Synod President C. H. Zeidler gave a brief message, and Dr. Donald L. Houser, secretary of the English Missions, brought greetings of the Board of American Missions.

OUR SAVIOUR CHURCH was organized at Broken Bow, Neb., Dec. 18, under the leadership of Pastor O. Robert Hibbeler. Fifty-eight confirmed and 72 baptized members were received. Present were Dr. Zeidler and Dr. Arthur M. Knudsen. The congregation is meeting in the Legion Hall, but has secured a church site with the help of the Board of American Missions and the synod.

Next to be organized in the Central State Synod is Messiah Church, Ralston, Neb. Scheduled day is Feb. 5.

The families of the Dodge County Ministerium met at Salem for their December meeting to honor the Rev. Hugo Welchert of Hooper, who became pastor of St. Matthew's Church, Omaha, Jan. 1. Pastor Welchert had been a member of the Dodge County Ministerium for over 17 years.

STEWARDSHIP PLEDGES totaling $2,800 for 1956 were dedicated at a service climaxing the stewardship sector project in St. Luke's Church, Stanton, Neb. Eighty-eight per cent of the pledges, says Pastor Royce J. Scherr, were secured during two weeks of visitation where no system of pledges had previously been in effect. "The total of 1956 pledges was more than double the total of envelope receipts in 1954," he said.

Synod Buys 120-Acre Camp For Youth Program, Retreats

By JOHN E. COOPERRIDER

CHICAGO—The Illinois Synod has bought a 120-acre camp site 50 miles northwest of Chicago. Purchase of Camp Alpine, a girls' camp, was decided at a special synodical meeting at St. Luke's Church, Chicago, on Dec. 13.

Purchase price for the 120-acre camp site was $55,000. It includes a main house with eight rooms, dining hall seating 125, eight cabins accommodating 12 to 14 campers, a shower house, washroom, and recreation barn together with furnishings.

Also included is a 20 x 60-foot swimming pool with filtering plant.

The rolling land contains 40 acres of timber, an area which can be developed into a natural amphitheater, and adequate acreage for a large athletic field.

Management of the camp was referred to the synod's executive board.

Synod President Harmon J. McGuire expressed the hope that the camp will become a unifying factor in the synod's youth program, as well as a site for pastors' and laymen's retreats, conferences, and other general meetings.

For years the synod has conducted its camping program on a conference basis. Conference committees operated rented facilities. The Northern Camp held at Long Lake has been conducted on this basis for 25 years. The new camp will take the place of these conference camps.

Five years ago, the synod appointed a committee to co-ordinate its camping program. Two years ago it appointed a committee to find a camp site, and authorized a $135,000 campaign through the Sunday schools to obtain funds.

At the special meeting it was announced that $14,971 had been gathered through the campaign, but it is hoped that the campaign will now gain momentum and be completed in August. Many pastors said their Sunday schools had gathered funds but had withheld them until a definite decision on the camp site had been made.

St. Paul's Church, Dixon, the Rev. George J. Curran pastor, held its second conference on marriage and the home in December. More than 50 couples attended sessions at which the Rev. A. Howard Weeg, secretary for evangelism of the Illinois Synod, led a discussion on various aspects of the marriage service.

The Lutheran Young Adult Fellowship of Downtown Chicago announced its monthly schedule of discussions from January to June. General topic will be "Christian Behavior in Modern Society" with emphasis each month on one of the last five commandments as they apply to modern life and social standards.

> Synod Treasurer Roy L. Fosberg announced that the Illinois Synod had given over 100 per cent of its quota for Lutheran World Action for the fourth straight year. By Dec. 31, with 10 days to go before the books would be officially closed for 1955, 105 per cent had been received.

The Rev. Edward A. Cooperrider, pastor of Unity Church, St. Louis, was elected president of the Pastors' Association of National Lutheran Council Churches in St. Louis recently. He announced that Dr. Reuben K. Youngdahl, pastor of Mount Olivet Church (Augustana), Minneapolis, will speak at the association's Festival of Faith on Pentecost this year.

Lowell Holmes, a member of St. Luke's Church, Chicago, studying for his Ph.D. in anthropology at Northwestern University, has become St. Luke's director of youth activities and religious education. He already has a B.S. in education from Northwestern.

Pastor Richard E. Boye left Amity Church, Lena, to become pastor of Trinity Church, Carthage.

A City Church Discovers Its Strength

St. Peter's, New York City, at New Year's Communion Service

NEW YORK CITY—The turning point for St. Peter's Church on Manhattan's East Side came last summer. Seventy members of the congregation assembled at a New York mountain resort hotel to explore the future.

For three days they listened to talks on stewardship and evangelism (see "They Studied Stewardship," THE LUTHERAN, Sept. 21, 1955). As the year ended, Pastor Leopold W. Bernhard reported that congregational committees had adopted a budget estimate for 1956 which almost doubled the church's income of previous years. The higher budget means that new forces will be put into the field to give the community the service it needs.

St. Peter's is looking back over 85 years of life in midtown Manhattan. The church stood at Lexington Avenue and 46th Street until construction of Grand Central terminal forced it to relocate at 54th Street, on the fringe of the Park Avenue hotel district.

As the neighborhood changed, the congregation changed with it. It had been the church of a close-knit, tradition-conscious group of German stock. Now it became focal point for high-income, English-speaking residents, most of whom are unchurched. It also offered opportunity for ministry to the thousands of office workers crowding the area Monday through Friday from 9 to 5.

A new approach was needed. Transients and residents had to be reached if St. Peter's wanted to justify its existence. At the retreat last summer its members were told that a stewardship and evangelism program would open a new future for their church.

At the basis of the new program was an increased budget to pave the way for an expanded ministry. An enthusiastic congregation agreed to set the goal for 1956 at $49,000. The highest amount St. Peter's has gathered in one year so far was $27,000.

The budget will make it possible to engage

an assistant pastor, assistant office clerk and assistant sexton. The increased staff gives Pastor Bernhard the means of increasing the number of services, particularly during the week. Weekday services, he predicts, will gain in importance, while Sunday services may decline as midtown Manhattan develops into a city of office workers.

But despite this trend, St. Peter's attendance figures have climbed 45 per cent since the stewardship program began, and have continued on that level. Eighty-seven new members were received during 1955, an increase of 40 per cent as compared to 1954.

KENTUCKY-TENNESSEE

Evangelism Mission Takes in Wide Range

By ROGER G. IMHOFF

LOUISVILLE — The evangelism mission opened in Louisville Jan. 22. Joining with 12 Jefferson County congregations were churches in Jeffersonville and Lanesville, from across the state line in southern Indiana, and Faith Church in Lexington, Ky., 70 miles from Louisville.

Speaker for the opening rally on Jan. 22 was Pastor Dana H. Johnson of Springfield, Ohio. Regional Evangelism Director A. Vernon Hess addresses the closing rally on Jan. 29. Synodical director for the mission, for which preparation had been made for several months, is Pastor Herman Andres, Louisville.

A NEW CONGREGATION is being formed in the Donelson area, near Nashville, Tenn., where Developer Carl Fisher reported an attendance of 147 persons at the first service on Dec. 11. Bethany Church in Memphis, developed by Pastor Boyd Gibson and organized Nov. 13, had a charter membership of 64. The congregation meets in Memphis' Junior Academy.

THIRTY NEIGHBORS and friends, led by Pastor Charles G. Lieser, of Crowell's Chapel and First Church, Shelbyville, Tenn., built a five-room house for the H. G. Houston family of Shelbyville, who had lost their two-story home and all its furnishings in a fire.

Pastor Lieser set his "welfare committee" to work. The new house went up in one day, was plastered the next, and began to receive family and furnishings on the third. Members of the two Lutheran churches in the parish spearheaded the Christmas gift. The "working bee" was led by contractor W. J. Crowell, superintendent of First Church.

Pastor Howard Wessling was installed at Memorial Church, Louisville, Jan. 8 . . . St. Luke's, Cold Springs, Ky., has called Hamma Divinity School senior Barnard Crocker . . . First Church, Nashville, sent weekly mimeographed devotionals for four weeks as preface to an every member canvass.

FAREWELL TO A PASTOR

THE MESSAGE came over the loudspeaker to the hushed congregation. "God be with you and bless you," said the ailing pastor to his parishioners who had gathered for a communion service at Nazareth Church, Camden, N. J. They had all come, but Pastor Otto F. Dietrich, who had served them for 43 years, was not in the church.

Failing health had undermined the 70-year-old clergyman's strength. The communion service in November was to be the last before his retirement. But his condition worsened, and he realized that he would not be able to leave his bed again.

He was in the parsonage when his son, Pastor Gerhard G. Dietrich, conducted the service. An intercommunication system between the pastor's bedroom and the church carried his word and prayer to the congregation. He spoke of the strength that comes through faith.

After the service, the members filed past his bedside to say good-bye. It turned out to be the last farewell. The pastor died Jan. 4.

Norwich Lutherans Merge; Establish New Congregation

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—First Church (United Lutheran) and Salem Church (Augustana) of Norwich will merge and relocate in a residential section of the city. Salem Church, served by Pastor Carl Brostrom who assumed the pastorate in 1953, is being separated from the Willimantic section of the parish, which desires a full-time pastor.

First Church, whose records go back to 1857, is outgrowing its facilities. It is served by Pastor Carl Storek, whose pastorate began in 1928. An eleven-room colonial mansion surrounded by spacious grounds for parking and expansion has been purchased by the congregations. A $100,000 building program has been set for the church edifice of the merged congregations.

ST. PAUL'S CHURCH, Middletown, was destroyed by fire on Dec. 26. Damage is estimated at $75,000, partly covered by insurance.

The fire was started by two small boys playing with matches in the church sacristy. The congregation has decided to raise $50,000 for use along with insurance compensation in the rebuilding. A recently dedicated parish hall will be used as a temporary church.

Immediate contributions from residents and nonmembers started the building fund with $300. A $115 gift from Bethlehem Church (Augustana), East Hampton, Conn., helped to restore destroyed vestments.

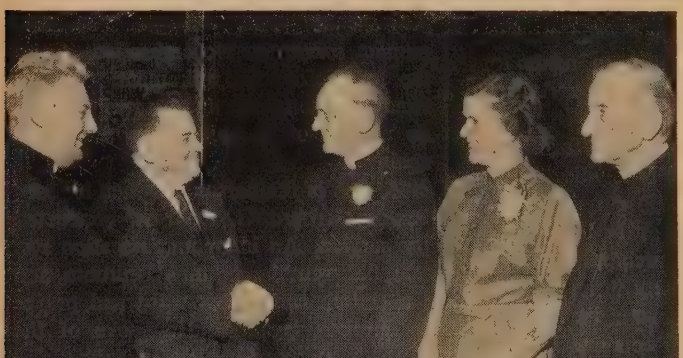
Pastor Frederick Reissig, who had resigned from the parish effective Feb. 15 to develop a mission at Twelve Corners (Rochester), N. Y., for the Board of American Missions, has agreed to remain until Apr. 2.

Pastor Herman Vesper of St. Paul's Church, Terryville, reports that $3,126 has been received to assist Lutheran families stricken by the flood disaster last October. Contributions came from Pennsylvania and five Long Island congregations. One Pennsylvania Lutheran offered to share his home with a flood victim.

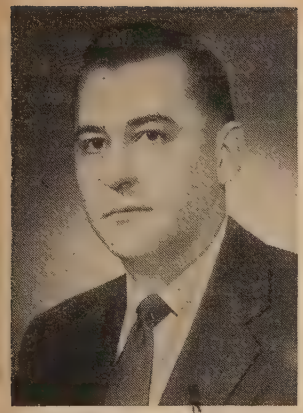
Edward J. Bracken, LLM associate director, addressed members of Emanuel Church, New Haven, on stewardship. Nineteen Luther Leaguers signed the LLM tithing pledge.

Mr. Bernard Confer, executive director of Lutheran World Relief, spoke at First Church, Southington, at a pre-canvass supper and rally.

(*Continued on page 40*)



STILL ACTIVE in church extension work is Dr. Zenan Corbe (extreme right) who retired six years ago as secretary of the Board of American Missions. He is helping St. John's Church, Merrick, Long Island, N. Y., plan second expansion in five years. With him are Pastor Charles D. Moser, Program Chairman Edgerton Jennison, the Rev. Luther Freimuth and Mrs. R. Stevenson.



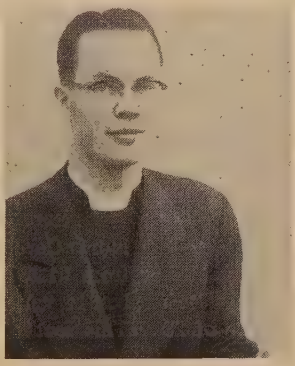
PUBLIC RELATIONS expert Harold E. Hammond of Schenectady, N. Y., has been named executive secretary of the division of public relations of the National Lutheran Council, and will assume his duties Mar. 15.

A native of Albany, N. Y., Mr. Hammond, who holds degrees from Wagner College, Columbia Teachers College and Columbia University, spent a decade in the teaching profession. He taught history at Potsdam (N. Y.) high school, Bergen (N. J.) Junior College, Long Island University in Brooklyn, N. Y., and Union College, Schenectady.

In 1954 he formed his own public relations firm in Schenectady, directed and produced television shows, and handled public relations and advertising.

Mr. Hammond, a member of the LLM and president of the Wagner Alumni Association mid-state chapter, fills the vacancy left by the resignation of Dr. Joseph Simonson, named U.S. ambassador to Ethiopia in 1953.

PROVIDING PASTORAL CARE to people in hospitals, mental, and penal institutions of Northern California is the new responsibility of the Rev. LeRoy B. Futscher, former pastor of the two-congregation Waterloo parish in Wisconsin. Pastor Futscher was called by the board of directors of the Lutheran Welfare Service of Northern California to become its director of chaplaincy service.



The 31-year-old minister is a graduate of the University of Minnesota and of Northwestern Seminary, and has gathered wide experience in the problems of institutional chaplaincy service. He was a volunteer chaplain of the Lutheran Welfare Society in Wisconsin, received clinical training at Boston City Hospital while pursuing graduate studies at the Andover-Newton Theological School, and served as psychiatric aide and recreational worker at the Hastings State Mental Hospital in Minnesota and the Milwaukee Hospital.

Chaplain Futscher's first assignment will cover the Herrick Hospital in Berkeley, California.

THE GAVEL passed from the hand of one Lutheran layman into the hand of another one as the National Association of Real Estate Boards got a new president at a January meeting in Washington, D. C.

Taking over from Henry G. Waltemade, member of the Lutheran Laymen's Movement in New York City, was Clarence M. Turley, LLM member of St. Louis, Mo. Mr. Turley is a director and executive committee member of NAREB, and has headed the American Institute of Real Estate Appraisers, the St. Louis Real Estate Board, and the National Association of Building Owners and Managers in the past. He is a member of the Board of Carthage College and of the council of Reen Memorial Church, St. Louis, Mo.

NEW ENGLAND . . .

The New York and New England Synod will hear the Knubel-Miller lectures in Grace Church, Hartford, on Feb. 6 and 7. Lecturer is Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Ill. Topic is "The Doctrine of the Church in American Lutheranism."

The State of Connecticut would be "gaining from an act of God" if it failed to pay property owners along a proposed new highway the pre-flood values for their land, three clergymen from Naugatuck, Conn., told the state's judiciary committee in Hartford, Conn.

The ministers, Pastor Howard Rogers (ULC) of Immanuel Church, Pastor Howard Leber (Missouri) of St. Paul's Church, and Pastor John Gogolski of Holy Saviour Polish National Church, testified in support of a bill that would compel the state highway department to pay property owners in the path of the new highway the same amount they would have received if they had not been damaged by the flood. Pastor Rogers said "there is an obligation upon the state" to pay the pre-flood value to people whose properties had been earmarked for condemnation.

Dr. and Mrs. Conrad R. Reisch left Bridgeport on Jan. 5 after a pastorate of 28 years at St. Paul's Church. They will develop a mission field for the Board of American Missions in Sunnyvale, California.

The ULCA evangelism mission for the southern part of Connecticut will be held the week of May 20. Pastor John Vannorsdall, area chairman, held the first meeting on Dec. 22 with Pastor Walter E. Bock, regional director. Included in the area are congregations in Middletown, Naugatuck, New Haven, Norwich, Seymour, Shelton, Bridgeport, Stratford, and Danbury.

On its seven-state tour, the Wagner College choir presented a concert in St. Paul's Church, Bridgeport, on Jan. 20, and in St. Paul's Church, Torrington, on Jan. 21. The choir will also appear before the United States Naval School of Music in Washington, D. C., and at the University of Pennsylvania. Director is Dr. Sigvart J. Steen.

NORTH CAROLINA

Increased Giving Needed To Meet Benevolence Goal

By FRANK K. EFIRD

SALISBURY—Giving on apportionment by North Carolina Lutherans ranges all the way from $1.23 to $16.51 per communing member in various congregations of the synod. This fact was recently revealed in a study of apportionment giving by Stewardship Director Ernest L. Misenheimer of Salisbury

CHURCH and education building was dedicated in December by St. John's Church, Rochester, N. Y., John A. W. Kirsch pastor. Congregation sold old church to Baptists for $50,000, rebuilt on five-acre site, two-and-a-half miles from old church in expanding residential community. Cost of building was $185,000. Church seats 450.

ST. STEPHEN'S, HICKORY

To reach the 1955 budget, each communing member of the synod should have given an average of $8.40. Only 40 congregations with 13,310 members promised to contribute more than the average in 1955, while 132 congregations representing 21,185 members covenanted to give less.

Apportionments are not assigned in North Carolina. Congregations are asked to "covenant" what they will give the following year. The stewardship committee of the synod suggests, however, that congregations must increase offerings if the benevolence goals for synod and ULCA are to be reached. Unless a number of congregations go beyond their 1955 covenant, North Carolina Lutherans will miss their 1955 goals by about $16,000. Suggested increase in 1956 over 1955 was 21.5 per cent.

When the synod adopted the covenant system a few years ago, the same variation in giving by congregations existed. Apportionment was based on several factors plus the possibility of "adjustment" by a committee.

The North Carolina Lutheran Brotherhood gave $39,300 to its Home Mission Loan and Gift Fund from October 1954 to October 1955.

St. Andrew's Church, New Bern, recently purchased a parsonage for $9,500.

St. Stephen's in Hickory dedicated its new church Dec. 11. The congregation, which was organized in 1837, spent $110,000 to build the church. North Carolina Synod President F. L. Conrad led the service of dedication. Pastor is the Rev. Glenn L. Barger.

BISHOP HANNS LILJE, president of the Lutheran World Federation, will speak at a meeting of North Carolina Lutherans in Charlotte on Feb. 27. The Lenoir Rhyne College and Southern Seminary choirs will sing. A capacity crowd is expected.

A TOTAL of 522 students from 70 foreign countries are attending 55 junior and senior colleges in this state, according to the North Carolina Council of Churches. North Carolina State leads with 150. Last year's report showed a total of 463.

OHIO

Congregation Organized In Less Than Six Months

By E. RUDOLPH WALBORN

COLUMBUS—After less than six months' work at Newton Falls, a town of 5,000 in eastern Ohio, near Warren, Mission Developer John E. Berger gathered 95 charter members for the service of organization on Dec. 18. Services had been held since August in a community hall.

Synod President George W. Miley, who conducted the service of organization, commended Pastor Claire S. Hayner and the neighboring Lordstown congregation for their spirit of co-operation. Twenty members of this church were transferred to the new mission. "This is an illustration of the

OHIO . . .

decisive role our small rural congregations have played and are playing in the growth of the church," said Dr. Miley in his opening remarks.

The sermon was preached by Dr. Donald Houser, who is named secretary for English missions of the Board of American Missions.

Pastor Berger came to Newton Falls July 1 after his graduation from Hamma Divinity School and ordination by the Synod of Ohio. He will become the first pastor of the congregation this month.

New parsonage for St. Mark's, Fairborn

It was the second mission to be organized in the Ohio Synod in 1955. Faith Church in western Akron was organized in September.

Mission developers are now at work at Columbus, Kettering, Athens, and Lancaster. This month services will begin at Strongsville, a Cleveland suburb, by Dr. Dwight P. Bair.

Ohio home mission pastors at work at 26 points in the state will gather Jan. 30 and 31 for a conference at Holy Trinity Church, Mansfield (Wray C. Smith, pastor), led by Mission Director Albert H. Buhl.

DEDICATION of a parsonage was held Dec. 4 by St. Mark's Church, Fairborn. Council President Linder Shoaff (*see cut*) presented the keys to Pastor and Mrs. John L. Meister. The $23,000 parsonage was purchased at a time when the congregation was starting to build a $100,000 educational building.

MORE SPACE is needed at Camp Mowana, the synod's youth center.

Director Richard W. Powell announces that two new cabins and a new $63,000 administration building will increase the camp's capacity to 150 guests weekly at the 100-acre site near Mansfield. Total attendance during the summer is expected to be 1,650 plus 140 staff members. Jerry Schmalenberger, Wittenberg College senior, is program director.

Holy Trinity, Toledo, Charles A. Hackenberg and John A. Root pastors, built a $300,000 contemporary church in 1951 but found that it needed still more space. Last month the congregation purchased two houses for $60,000 and came into possession of an entire triangle of land at River Road and Glendale. One house will be used for Sunday school classes immediately. The land will be available for expansion.

Trinity Church, Brookville, George A. Bush pastor, topped a $70,000 building fund campaign, and decided to move to a new site at the edge of the village where acreage will be given by Mr. and Mrs. Heber Miller members of the congregation. The congregation has outgrown a $35,000 building. The Department of Church Architecture and the fund-raising counseling service of the LLM helped them in planning the relocation.

St. Paul's, Malinta, celebrated its 60th anniversary by dedicating a new church basement and expanded Sunday school facilities

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Congregations Come to Aid of Flood Disaster Victims

By HOWARD L. LOGAN

LOS ANGELES—Congregations used to gathering clothing for Lutheran World Relief knew how to handle emergency needs for the victims of the Northern California flooded areas. Floods over the Christmas season brought disaster to thousands of homes. Damage ran into the hundreds of millions of dollars.

First Lutheran Church, Glendale, made use of regularly broadcast Sunday evening and daily programs to solicit clothing. In a few hours a large room was filled with blankets and other items. A trailer was engaged and the needed material was sent to the Northern California Lutheran Welfare Service.

PACIFIC SOUTHWEST pastors were joined by ministers from the Pacific Synod for the first theological conference sponsored by the Pacific Seminary in January. Dr. Edwin Moll, Dr. Conrad Bergendoff, and Dr. Richard Gerberding came to Berkeley for the occasion. Regional Director of Evangelism Ross Hidy conducted a workshop on evangelism procedures at the conclusion of the conference.

A NEW CONGREGATION was organized in the northern conference Nov. 27 where two other missions are under development. St. Luke's Church, Walnut Creek, was organized as the synod's 97th congregation. Synod President Carl V. Tambert attended the service. Pastor is the Rev. Robert Varblow.

Mission developer at Linda Mar, Calif., is Pastor Edgar Doering. Pastor Werner Welchert has begun work at Saratoga-El Quito Park.

A CHRISTIAN VOCATION CONFERENCE was scheduled at Los Angeles, First English Church, Jan. 22. Called under the auspices of Pacific Seminary, its purpose was to tell young people about the opportunities in the ministry and other full-time work for the church.

APPEALS for the new Camp Yolijwa have been stepped up in the southern conference. Congregations have collected $25,000 so far. Goal is $80,000. The camp committee has emphasized that the full amount sought must be made available within the next few months if the camp is to operate this summer.

A $1,000 Christmas gift was received by Trinity Church, Pasadena, from the Leiberg family, members of the congregation, who operate stores in several California cities . . . The tenth anniversary of Pastor Milus Bonker's ministry was observed at Grace Church, Richmond.

Pastor John P. Stump of La Canada was appointed to the Los Angeles County probation commission . . . Pastor Peter C. Schroder resigned from the Immanuel, Mount View, parish to become a chaplain in the armed forces.

CONCLUDING 25th anniversary of Beverly Hills Church in Los Angeles, Synod Secy. John G. Simmons (right) greets Pastor George K. Attwood after fellowship gathering in parish hall.

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PENNSYLVANIA

Church School Emancipation Recalled by Union Church

By W. R. SIEGART

READING—Current emphasis on education and constant improvement of church school facilities make the time seem remote when Sunday schools were forbidden to use church property. Huff's Church of Bowers parish recalled that time Dec. 4 as it celebrated the 100th anniversary of the acceptance of a Sunday school into the church.

Before 1855, Sunday school teachers and pupils met in members' homes because it was believed that "the church was too holy and sacred to have noisy children running around in it." The church's early constitution also required that the German language be used as long as possible. Huff's is a union church. Lutheran pastor is the Rev. Charles T. Herman.

RESULTS FROM the Sector Program so far available indicate that churches using the plan made substantial gains.

The Blandon congregation, the Rev. Charles H. Ruloff, conference president, pastor, is leading the field with a commitment increase of 90 per cent. Holy Spirit Church, Reading, the Rev. Frank E. Radcliffe pastor, gained 17 per cent; Atonement Church, Wyomissing, the Rev. Wilson E. Touhsaent pastor, 48 per cent, although they made the same percentage gain the previous year.

PEOPLE ASKING how a pastor uses his time got an answer from the Rev. Harold G. Deisher, pastor of Hope Church, Reading, who kept a record of his work during what was supposed to be a "light" week. He came up with 72¾ hours outside the study.

GRACE CHURCH, Reading, the Rev. Samuel L. Koons pastor, completed extensive renovations. The front of the building was finished in cement, the sanctuary remodeled, organ and choir moved, an altar placed, and the interior repainted. Painting was done by men of the parish while the women served meals.

A. Raymond Bard, member of Trinity Church, Reading, the Rev. Gunnar Knudsen pastor, has given the congregation $50,000 as investment fund, income from which will be used to help young people further their education beyond high school. All grants will be loans to be repaid without interest within eight years after graduation.

Opposition was voiced in several quarters against election of a full-time Reading Conference president (see "The Lutheran," Dec. 21, 1955). The post is not foreseen in the plans of the committee on structure and reorganization of the Pennsylvania Ministerium. One pastor said that "until the conference gets up to where it belongs in benevolence, it shouldn't even think of a full-time president."

THE READING BRANCH of the Lutheran Home at Topton admitted the first guest Dec. 3. The former Bitting Home on Hampden Boulevard has been remodeled. The first floor contains the beautiful furniture left by the former owner. Use of the former residence and its completed conversion have drawn many compliments. A public address system has been installed throughout.

Good Shepherd Church, Tuckerton, the Rev. Charles H. Ruloff pastor, dedicated a $60,000 education building Jan. 15 . . . Grace Church, Shillington, the Rev. Victor Kroninger pastor, broke ground Dec. 4 for a $200,000 educational unit . . . St. Matthew's Church, Reading, Dr. W. R. Siegart pastor, has completed extensive building renovations at a cost of over $30,000, with a debt remaining of $7,000 . . . Shalter's Union Church in Alsace Township, Dr. C. E. Keiser, supply pastor, burned the mortgage on Dec. 11 . . . St. Paul's Church, Reading, the Rev. David C. Burnite pastor, rededicated an enlarged junior and intermediate department. In the past year this congregation has also purchased a new parsonage and reduced indebtedness 30 per cent.

The Rev. Malcolm W. Albright was installed as the second pastor in the 27-year history of Advent Church, West Lawn, by Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania. In addition to

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PA.: READING . . .

a campaign to pay for the parsonage, first owned by the congregation, the pastor launched an attendance crusade to run from Jan. 1 to Feb. 12 . . . Walter F. Angstadt for 36 years sexton of Trinity Church, Topton, died Dec. 24. On July 3 he had been honored for his services to the congregation. He was a councilman for 24 years and Sunday school superintendent for 30.

Two Roman Catholic churches in Reading used "Away in a Manger," often attributed to Martin Luther, and "O Little Town of Bethlehem" by Phillips Brooks, in their midnight masses. Of course, all Lutheran churches sang "Silent Night," by Joseph Mohr, a Roman Catholic. As one priest remarked to this correspondent: "We have an Irish saying, 'The gates of heaven are open at Christmas.' "

Pastor Elmer L. Leisey of the Robesonia parish was named a Robesonia school board member . . . Dr. Glenn A. Deibert, member of Nativity Church, was elected president of St. Joseph's Hospital medical staff.

VIRGINIA

Spiritual Counseling Service Organized by Pastoral Group

By MARSHALL F. MAUNEY

ROANOKE—The city council, local church women's group, and ministers' association have combined in Lynchburg to provide a spiritual counseling service for anyone seeking advice. The service began Jan. 18.

Six ministers were selected by the association for the task. An office in the old court house was put at their disposal, where they will be available for consultation at certain hours each day. Other civic counseling services and welfare agencies will refer cases which require pastoral attention to the group. ULC representative is Pastor Marshall Mauney of Holy Trinity Church.

CONVENTION of the synodical Brotherhood is scheduled for Jan. 27 at St. Mark's, Roanoke. Theme is "Count Me a Partner

Featured banquet speaker is ULC Brotherhood President Merwyn C. Fuss. Others to address the gathering are Pastors C. Bernard Troutman, H. E. Poff, M. F. Mauney, and E. N. Troutman.

The Virginia Synod's youngest mission is showing promise. The Rev. H. Alvin Kuhn reports that 67 persons were present for the first meeting held in the McLean section of Arlington Dec. 12. The first service was held Jan. 15.

An evangelism workshop on Nov. 22 in Roanoke prepared for the forthcoming evangelism missions in the Virginia Synod. Leaders for the workshop included Evangelism Director Robert Stackel, ULC Secretary F. Eppling Reinartz, Regional Director Francis B. Myers, and Dr. Paul T. Warfield of the New Jersey Synod. The first area mission on synod territory will get underway March 11 in the Shenandoah Conference. The Rev. Wallace Berry is area chairman.

Thirteen German immigrants have recently come to Bland County. They were sponsored by Mr. Martin L. Greever and Mr. G. Wright Thompson, members of the Bland parish. The Rev. Karl Laantee is pastor.

Reformation Church, New Market, held the first service in its new church building on Christmas Eve when 461 worshipers were present. Pastor is the Rev. Lester A. Wertz.

DECEASED

DR. JOHN JACOB SCHERER, JR., pastor of First Church, Richmond, Va., and a past president of the Virginia Synod and member of the ULC executive board, died in Richmond Jan. 14. He was 74 years old.

Born in Marion, Va., Dr. Scherer was a graduate of Marion College, Roanoke College and Gettysburg Seminary. His father, Dr. J. J. Scherer, was founder of Marion College.

He began his ministry at Grace Church, Fairmont, W. Va., in 1904, and became pastor of the Richmond parish in 1906. Beyond his pastoral duties, his activities extended into every facet of the work of the church

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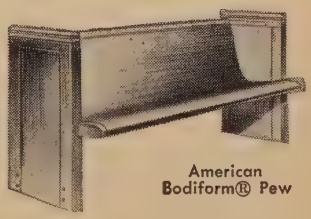

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at large. He held membership in the board of West Indies Missions, Inner Missions Publication, American Missions, and in the National Lutheran Council. He headed the Virginia Synod from 1927 to 1948, was a member of the ULC executive board from 1946 to 1954, and represented the United Lutheran Church at several international conferences. His social work in the community ranged from Richmond's Juvenile and Domestic Relations Court, which he helped to establish and of which he was an associate judge, to the Richmond School of Social Work which he founded, and to the National Academy of Arbitrators of which he was a member.

Surviving are his wife; a son, John J. Scherer, III; and three daughters, Harriet Anna, Katherine, and Mary Grace.

The funeral service was held Jan. 16 at First Church, Richmond, with ULC Secretary F. Eppling Reinartz, Dr. Paul Scherer and Pastor Billy F. Rutrough in charge.

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The Service, 10:45; Sunday School, 9:30

ST. PETERSBURG
TRINITY, 5th Street at 4th Avenue, North
H. V. Kahlenberg, D.D., Pastor—Phone 7-6798
The Service, 9:30 & 11; Sunday School, 9:15

SARASOTA
ST. PAUL'S, 1702 Laurel Street
L. N. Schaeffer, Pastor—Phone RI 3-3971
The Service, 10:30; Sunday School, 9:30

TAMPA
GOOD SHEPHERD, 501 S. Dale Mabry Highway
George E. Cressman, Pastor—Phone 74-6341
The Service, 8:15 & 11; Sunday School, 9:45

TAMPA
ST. PAUL'S, 5103 North Central Avenue
Andrew F. Theisz, Pastor—Phone 32-4331
The Service, 8:30 & 11; Sunday School, 9:45

WEST PALM BEACH
FIRST UNITED, 320 Lakeview Avenue
Paul E. Arnold, Th.D., Pastor—Phone 8556
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IN CONCLUSION . . . . . .

THIS WEEK I am scheduled for two days of lectures at a meeting of Northwest Synod pastors. The following day comes the synod convention called to act on the heresy trials held in Wisconsin last summer and fall. I shall report the convention for THE LUTHERAN if I get permission to attend.

These trials were more widely reported throughout the world than anything else that ever happened in our church. There have been sharp differences of opinion on whether the trials were good or bad. We haven't tried to give such a judgment on them in this paper, but have been content merely to tell what happened.

I know the Northwest Synod well, and regard it as one of the best of the United Lutheran synods. Many of its pastors and laymen are my intimate friends. I am sure the men who conducted these investigations felt they were doing what was right and necessary. We have not opened much space in THE LUTHERAN for either praise or blame regarding the trials.

MY CHIEF REASON for this policy is that I am eager to avoid quarrels about Christian doctrine in the columns of this paper. They do more harm than good. We try to explain Christian teaching in a positive way, without airing differences of opinion. There have been a few times when I expressed negative thinking about Norman Vincent Peale or about Roman Catholic emphasis on Mary worship, but such exceptions have been rare.

But we should understand the basic difficulty which cropped up in these Wisconsin cases. No doubt it troubles many of us. The early Christians, like everyone else in their day, thought they were living in a three-story universe. The earth seemed flat, with sun, moon, and stars circling around it. Down in the cellar was hell, and up in the sky was heaven.

This idea of the universe is reflected in our Creed, in which we confess our faith that our Lord "descended into hell the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty."

This is a description of God's triumph over sin and death and of Christ as our ever-living Lord. Nothing could be more important to us. But many Christians today realize that in speaking of our Lord descending into hell and ascending into heaven, we are using picture language intended to convey truth which is beyond human reasoning.

SUCH THEOLOGIANS as Gustaf Aulen and Reinhold Niebuhr call this "symbolism." This does not mean something imaginary. But here we are not dealing with events in the world of nature, like all other events we know, but events in eternity. Only the language of faith is capable of describing what happens as the mystery of God is revealed to us.

The resurrection of our Lord was the realest thing the disciples ever experienced, but they knew it was not "the natural body" of Jesus which they saw plainly saw, but the "spiritual body," as St. Paul explains in I Corinthians 15. We must admit humbly that we cannot understand, because of lack of experience exactly what he is talking about, and must not try to translate the language of faith into the prose of everyday events.

This is one of the main points the Northwest people will have to struggle with this week in their heresy cases.

—ELSON RUFF

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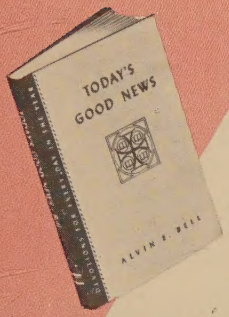

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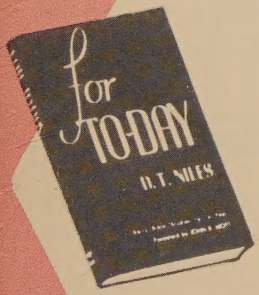

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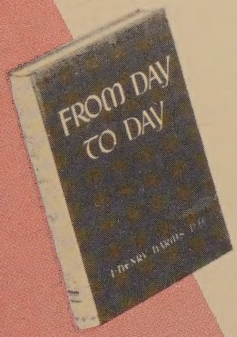

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